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for
TEACHERS
AND
YOUNG PEOPLE

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The New Year Chimes.

HARK! Through the silver glory of the moonlight, across the sparkling snow-crystals, under the stars that glisten like icicles of the winter along the blue eaves of the sky, echo the chimes that usher in the New Year. Below, in the church, there is a listening congregation who have watched the old year out, and now with songs that echo to the bells swinging in the clear, frosty air, they welcome the New Year in. But standing at the portals of this another year, what is it we welcome? Let not watch-night, with its greetings, be a meaningless procession of sounds. Let us welcome to our hearts more of the spirit of Jesus, making an atmosphere of charity and love, of forgiving and peace-making.

INTERNATIONAL BIBLE LESSONS.

FIRST QUARTER: THREE MONTHS' STUDIES IN JEWISH HISTORY.

B. C. 640-622.] **LESSON I. JOSIAH AND THE BOOK OF THE LAW.** [Jan. 3.

2 Kings 22. 1-13. [*Commit to memory verse* 13.]

1 Jo-si'ah *was* eight years old when he began to reign, and he reigned thirty and one years in Je-ru'sa-lem. And his mother's name *was* Jed'i-dah, the daughter of Ad'a-i'ah of Bos'cath.

2 And he did *that which was* right in the sight of the LORD, and walked in all the way of Da'vid his father, and turned not aside to the right hand or to the left.

3 And it came to pass in the eighteenth year of king Jo-si'ah, *that* the king sent Sha'phan the son of Az'a-li'ah, the son of Me-shul'lam, the scribe, to the house of the Lord, saying,

4 Go up to Hil-ki'ah the high-priest, that he may sum the silver which is brought into the house of the LORD, which the keepers of the door have gathered of the people:

5 And let them deliver it into the hand of the doers of the work, that have the oversight of the house of the LORD: and let them give it to the doers of the work, which *is* in the house of the LORD, to repair the breaches of the house,

6 Unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house.

7 Howbeit there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully.

8 And Hil-ki'ah the high-priest said unto Sha'phan the scribe, I have found the book of the law in the house of the LORD. And Hil-ki'ah gave the book to Sha'phan, and he read it.

9 And Sha'phan the scribe came to the king, and brought the king word again, and said, Thy servants have gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the LORD.

10 And Sha'phan the scribe showed the king, saying, Hil-ki'ah the priest hath delivered me a book. And Sha'phan read it before the king.

11 And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes.

12 And the king commanded Hil-ki'ah the priest, and A-hi'kam the son of Sha'phan, and Ach'bor the son of Mi-cha'iah, and Sha'phan the scribe, and As'a-hi'ah a servant of the king's, saying,

13 Go ye, inquire of the LORD for me, and for the people, and for all Ju'dah, concerning the words of this book that is found: for great *is* the wrath of the LORD that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us.

General Statement.

The history of Israel is that of a series of dynasties, each beginning and ending with a revolution, while the people seemed to be drifting farther and farther away from their God. The history of Judah relates no revolutions in government. During four centuries father was succeeded by son, and the house of David continued upon the throne. But during this period we notice in succession four periods of religious declension, each of which, save the last, being followed by a brief reformation. Thus, after Asa's decline came Jehoshaphat; after the apostasy of Ahaz came the restoration of worship under Hezekiah; and after Manasseh came the young and zealous Josiah. Each of these reformers found his kingdom lower than his predecessor, each was more intense than the one before him, and yet the work of each in succession seemed the more speedily undone. Our closing lessons of last year related to the age of Hezekiah; those of the present quarter pass over the dark night of Manasseh and Amon, and open with the brief but brilliant picture of the last royal reformer, the youthful Josiah. When he came to the throne Israel had long passed away, and was almost a wilderness; the great Assyrian Empire was rapidly hastening to its destruction, for the last of its great kings died during Josiah's reign, and the very names of his successors are unnoticed in the confusion of the epoch; Babylon, Media, and Egypt were rising up, all eager to seize the supremacy of the East; and Judah, an insignificant principality, was by turns under the control of eastern and of western influences, now controlled by Egypt and now by Babylon. In such an age as this, an age of revolution and of confusion, one of the purest and most devoted of men, a youth in years, was on the throne in Jerusalem. At the age of sixteen he chose the God of his great ancestor David, and four years afterward he began actively the work of reformation. He destroyed the idols, hewed down the "high places," or local shrines of worship, and best of all, he brought out the ancient law from its neglect, and gave it the honor and authority which it deserved. But in the midst of his career, he was slain in battle while opposing the Egyptian march through his realm, and with him perished every hope of a reformation in Judah. From his time its downward course was rapid, and no reformer arose to stay its progress toward destruction.

Explanatory and Practical Notes.

Verse 1. Josiah. Though living in a degenerate age, he was the most zealous for God of all descendants of David; for in completeness of consecration he surpassed Jehoshaphat, and in thoroughness of reform he exceeded Hezekiah. **Eight years.** Until he was sixteen years old he was probably under guardians. See the parallel account in 2 Chron. 34. (1) *Even in childhood character is often revealed and destiny foreshadowed.* Napoleon led his school-fellows in snow-ball-wars; and a Roman dictator said of young Julius Cæsar, "This child will be greater than many Mariuses." **Thirty and one years.** After a noble life, he fell in battle on the plain of Esdraelon, while defending his land against the Egyptians under Pharaoh-necho, king of Egypt. **His mother's name.** We know nothing of her, but from her son's character, in spite of a wicked father, we can almost certainly affirm that she was a godly woman. (2) *O the mighty power of a wise and good mother!* **Boscath.** A city in the lowlands, not far from Lachish, not identified.

2. He did that which was right. The nobles around him and the people beneath him were thoroughly corrupt; his immediate ancestors were wicked; he had few examples of and influences toward goodness; the fiery blood of youth was in his veins, and the care of a kingdom came upon his young shoulders. Yet he was throughout life loyal to God and the right. (3) *How much easier it is for us to be faithful to God than it was for Josiah!* **In the sight of the Lord.** Right must have a standard, and the only true and safe standard is the sight of the Lord. (4) *The vital question is not what men think, but what God thinks.* **The way of David.** He passed by the evil examples of his father Amon and his grandfather Manasseh, and chose the conduct of David, who, with all his defects, was true in his worship of God and never turned to idols. **Turned not aside.** There had been flaws in the metal of the best kings hitherto; Uzziah had been sacrilegious, Jehoshaphat had mingled the holy seed with idolaters, Hezekiah's vanity had received rebuke, but this youth was blameless in his fidelity.

3. In the eighteenth year of his reign. The narrator passes over his conversion at the age of sixteen, and the inauguration of his great reforms, at twenty, to relate the great event of his reign, when the king was twenty-six years old. **The king sent.** This account of the repairs of the temple is given as explanatory of the finding of the copy of the law, the crowning glory of Josiah's age. **Shaphan.** He was the prime minister of the young king, his right arm in the reforms, and the founder of a noble family which for three generations during that dark time was faithful to God. **The scribe.** Or as we should say, "the Secretary of State," the officer next to the king. **To the house of the Lord.** The temple, which was then in process of repair, after centuries of neglect.

4. Hilkiah the high-priest. Another of the noble band of reformers around the throne of Josiah. He has

been justly immortalized by his discovery of the volume of God's law. **Sum the silver.** Count the sum of the money contributed by the people for the repairing of the temple. **The keepers of the door.** These were the Levites having charge of the building. **Gathered of the people.** This was a voluntary contribution made by all the people, not only in Judah, but also by the strangers in Ephraim and Manasseh. (5) *Liberal giving benefits both the giver and the cause.*

5, 6. Let them deliver it. That was right; money given to benevolent objects should be used and not hoarded. **That have the oversight.** These "doers" are the master-mechanics, the overseers, as distinguished from the actual "doers," the laborers and artisans, who worked upon the building. **To repair the breaches.** The last renovation had been made two hundred and fifty years before, in the reign of Joash, and the temple had passed through several periods of neglect and desecration since. (6) *God leaves his house to the care of his people, to test their devotion and to develop their self-denial.* **Timber and hewn stone.** Stone for the walls and timber for the roofs.

7. There was no reckoning made. This seems to have been the custom (see 2 Kings 12. 15), perhaps because it was deemed unworthy to scrutinize the accounts of those connected with the house of God; perhaps because the men chosen to administer the trust were of such recognized honor that no accounting was considered necessary. **They dealt faithfully.** Just as men should deal with all trusts placed in their care.

8. I have found. A rare honor, thus to bring God's word out of darkness and neglect, and set it on high to illumine, not only the land, but also the world, for we too rejoice in the discovery of that day. So did Luther and the reformers of three centuries ago. (7) *And so too does every teacher who sheds the light of the truth on young minds.* **The book of the law.** How did he know that it was the book of the law? From reading its contents, which he found stamped with divinity; from tradition that there had been such a book; and perhaps because fragments of it may have been in circulation. **In the house of the Lord.** This was the temple-copy of the law, possibly an autograph-copy written by Moses, certainly containing the main body of the Pentateuch. It may have been carefully hidden to preserve it from destruction during Manasseh's persecution; or it may have been cast into the rubbish of the dishonored temple. Notice that it was found when its finders were engaged in a good work. (8) *Those who frequent God's house shall find treasures in it.* **Gave the book to Shaphan.** (9) *Whoever finds or has the Bible, should see that somebody else reads it.* **He read it.** The place for the book is not on the parlor-table, honored but unread; but in the hands of the reader. God's word is best honored when it is put to use.

9, 10. Came to the king. He came to report the accomplishment of the work intrusted to him. **Gathered the money.** Rev. Ver., "emptied out the money," that is, have paid it out to the workmen, as directed. **Delivered me a book.** Its form was probably that of a manuscript upon two rollers, so that it could be rolled off from one and on the other while being read. **Read it before the king.** (10) *The best casket for God's word is the heart of an obedient hearer.*

11. When the king had heard. There is a peculiar impressiveness in truth when it strikes the ear for the first time. We who hear the word so often can scarcely put ourselves into the condition of this young king, listening eagerly to the revelation from the Lord. (11) *Let us impress God's truth on the hearts of the children, before their hearts become hardened.* **He rent his clothes.** An Oriental token of alarm and grief. Kings have their troubles, but few have so kingly a sorrow as this of Josiah.

12, 13. The king commanded. The noblest in the realm were not too lofty to be sent on the errand of learning the meaning of the word and the will of the Lord. **Inquire of the Lord.** They were sent to Huldah the prophetess, the only member of the prophetic order who was at hand, as Jeremiah had not yet begun his ministry, and Zephaniah may not have been in the city. **For me, and for the people.** He felt, as every soul must feel, an anxiety for himself; and as a true shepherd of the people, an anxiety for those under his care. **Great is the wrath.** He realizes that the cup of Judah's iniquity must be nearly full, but hopes that God's just wrath may yet be stayed by repentance. **Against us, because our fathers.** Every generation must inevitably suffer for the sins of the generations before it, as our generation for slavery, and as France during the Revolution for the oppression and misgovernment of centuries before. **To do according.** The succeeding verses relate the reply of the prophetess, which was that a destruction was impending, but would not fall while Josiah lived.

HOME READINGS.

M. Josiah and the book of the law. 2 Kings 22. 1–13.
Tu. The repairs of Joash. 2 Chron. 24. 1–7.
W. The law preserved. Deut. 31. 24–30.
Th. The punishment for disobedience. Deut. 29. 14–29.
F. The Lord's answer to Josiah. 2 Kings 22. 14–20.
S. The comforts of right-doers. Isa. 57. 13–21.
S. The right work for Christians. Matt. 5. 13–26.

GOLDEN TEXT.

He did that which was right in the sight of the Lord. 2 Kings 22. 2.

LESSON HYMN. L. M. 6*l*.

Hymnal, No. 475.

Behold the servant of the Lord !
  I wait thy guiding hand to feel ;
To hear and keep thy every word,
  To prove and do thy perfect will :
Joyful from my own works to cease,
Glad to fulfill all righteousness.

Here, then, to thee thine own I leave ;
  Mold as thou wilt thy passive clay ;
But let me all thy stamp receive,
  But let me all thy words obey ;
Serve with a single heart and eye,
And to thy glory live and die.

TIME.—Josiah's accession, 640 B. C. Main incident, 622 B. C. In Greek history, 39th Olympiad. Year of Rome, 131.

PLACE.—Jerusalem, capital of Judah. (See Descriptive Index.)

RULERS.—Josiah, sixteenth king of Judah ; Asshur-bani-pal, king of Assyrian empire, 668–626 B. C. ; Psammetichus, king of Egypt, 666–612 B. C. ; Ancus Martius, fourth king of Rome : Drago, lawgiver at Athens.

INTRODUCTION.—Josiah began to reign when a child ; chose the service of God when sixteen years old; was Judah's last good king, and fulfilled prophecies spoken of him long before. His evil successors prepared the way for the keen denunciations of the prophet who was Josiah's contemporary, Jeremiah, one of whose prophecies makes our next lesson.

DOCTRINAL SUGGESTION—The Word of God.

QUESTIONS FOR SENIOR STUDENTS.

1. The Righteous King, v. 1, 2.
By what means had Josiah come to the throne ?
What was the character of his reign ?
What men about him helped to produce such a reign ?
What evidence of personal character did he give while he was still young ?
What does our Golden Text declare concerning his life ?

2. The House of the Lord, v. 3–7.
What was one of the most valuable services for his people which this king performed ?
How was the expense of this work met ?
What sort of repairs would any building of wood and stone be likely to need after centuries of use ?
What repairs did it need ? 2 Chron. 34. 11.
What other king had repaired the temple ?
Was there any peculiarity about the method of paying those who had charge of the work ?
What does Paul say should be the character of one who occupies a post of trust ? 1 Cor. 4. 2.

3. The Book of the Law, v. 8–13.
What did Hilkiah find among the ruins of the temple?
What were some of the things written in this book ? 2 Chron. 34. 24.
To what part of the Bible did this book belong ?
What probably was the name of the book ?
What effect did the reading have upon the king ?
What judgment did he pronounce upon the deeds of his ancestors ?
How did he honor this book before the people ?

Practical Teachings.

How does this lesson suggest the wisdom of choosing good associates?

Where is the power of a good example shown?

How is Christian giving for the support of God's work taught?

Notice the worth of fidelity. Is not the book of the law lost in many places to-day? In many homes? In many hearts? Is it in yours?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Righteous King, v. 1, 2.
Over what kingdom did Josiah reign?
At what age was he made king?
How long did he reign?
What is said of his conduct?
What is the advice of the wise man in Prov. 4. 27?

2. The House of the Lord, v. 3–7.
To whom did the king send a message?
Of what did he ask an account?
Where was this money kept? 2 Kings 12. 9.
To whom was the money to be given?
For what purpose?
How did the king recognize the honesty of the workmen?

3. The Book of the Law, v. 8–13.
What report did Shaphan bring to the king?
What discovery did he announce?
Where was the book found? 2 Chron. 34. 14.
What did the scribe read?
What did Josiah do on hearing the law?
What did he mean by this act?
Whom did the king summon in council?
What did he desire to know?
What had the neglect of the law brought upon the people?

Teachings of the Lesson.

Where in this lesson are we taught—1. To be careful of God's house? 2. To be faithful in his service? 3. To be careful of his word?

QUESTIONS FOR YOUNGER SCHOLARS.

When did Josiah become king of Jerusalem? **When eight years old.**

Over what tribes did he reign? **The tribes of Judah and Benjamin.**

Who was Josiah's father and king before him? **The wicked and idolatrous Amon.**

What was his shameful death? **He was murdered by his servants.**

Of what was this a warning to Josiah? **Of the end of the wicked.**

Whom did Josiah seek when sixteen years old? **The [one true God.**

What did he do in the twelfth year of his reign? **He threw down the altars of the idols and opened the house of the living God.**

How did he live? **As David lived, loving and serving God.** (Repeat the GOLDEN TEXT.) **[heart.**

What was David called? **A man after God's own**

What was Josiah's command? **That the people give money to repair and beautify the temple.**

What was found in the temple by the high-priest? **A copy of the law God gave to Moses.**

To whom was it read? **To the king.**

How was the king affected? **He was grieved and alarmed that God had been so long forgotten and despised.**

What did he do? **He sent messengers to a prophetess to inquire the will of the Lord toward him and his people.**

What was the word of the Lord to Josiah? **That he should not see the punishment of Israel.**

Why did the Lord thus spare Josiah? **Because he turned to him with all his heart.**

Words with Little People.

PRAYER.

Saviour, on this little band,
Now *in blessing lay thy hand;*
Touch their eyes that they may *see,*
Shining through thy *holy word,*
Light and *life* from *thee, their* Lord.

OUR MOTTO FOR 1886.—I will try, with God's help, "To do that which is right in the sight of the Lord."

THE LESSON CATECHISM.

[For the entire school.]

1. Who was Josiah? **The best of all the kings of Judah.** **2.** What is said of Josiah in the Golden Text? **He did,** etc. **3.** What good work did he do? **He destroyed the idols in Judah.** **4.** What lost book was found during his reign? **The book of God's law.** **5.** What did Josiah do with the law? **He read and obeyed it.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

True Nobility.

I. A NOBLE YOUTH.
Eight years old....began to reign. v. 1.
"Remember now thy Creator." Eccl. 12. 1.
"Even a child is known by his doings." Prov. 20. 11.

II. A NOBLE CHOICE.
He did that which was right. v. 2.
"While he was yet young began to seek." 2 Chron. 34. 3.
"Those that seek me early shall find me." Prov. 8. 17.

III. A NOBLE STANDARD.
Right in the sight of the Lord. v. 2.
"Commanded us to keep thy precepts." Psa. 119. 4.
"We know him.... keep his commandments." 1 John 2. 3.

IV. A NOBLE EXAMPLE.
The way of David his father. v. 2.
"He walked before thee in truth." 1 Kings 3. 6.
"To keep my statutes as David." 1 Kings 11. 38.

V. A NOBLE CONDUCT.
Turned not aside. v. 2.
"Turn not to the right hand nor....left." Prov. 4. 27.
"Shalt not go aside." Deut. 28. 14.

VI. A NOBLE WORK.
Repair the breaches of the house. v. 3–6.
"Loved the habitation of thy house." Psa. 26. 8.
"A house of prayer for all people." Isa. 56. 7.

VII. A NOBLE INTEREST.
Shaphan read it before the king. v. 10.
"He shall read therein all the days." Deut. 17. 19.
"Not depart out of thy mouth." Josh. 1. 8.

VIII. A NOBLE INQUIRY.
Inquire of the Lord for me. v. 13.
"Seek ye the Lord while....found." Isa. 55. 6.
"Rend your heart....and turn." Joel 2. 13.

THOUGHTS FOR YOUNG PEOPLE.

The Example of Josiah.

1. Every youth may be like Josiah a king, for God has given to each soul a scepter and an empire. He is king over his character, over his mind, over his opportunities, over his influence, over his destiny.

2. Every youth should follow Josiah's example in an early choice of God and the right. At the age of sixteen he made his decision (2 Chron. 34. 3), and thus consecrated his young manhood to God's service.

3. Every youth should be like Josiah in the thoroughness and whole-heartedness of his service. He turned not aside; let no interests come between himself and his duty; he was "out and out" for God and the right.

4. Every youth should be like Josiah in exerting his influence. Read the story, and see how ardently he labored to bring his kingdom into the service of God. Not content with true religion for himself, he strove to impart it to others.

5. Every youth should be like Josiah in his love for God's house. Let us contribute to its support, attend its services, and take a deep interest in its welfare.

6. Every youth should be like Josiah in his interest in God's word. Not only did he have it read to himself, but he read it to others, and made it the law of his realm.

An English Teacher's Notes on the Lessons.

BY SARAH GERALDINA STOCK.

In that popular story for children, "The Wide, Wide World," a letter accidentally found among the papers of her aunt is brought to the heroine of the tale, the child Ellen—a letter addressed to herself, but which has never before reached her. This letter causes her both joy and sorrow, and alters completely the current of her life. What could give an old letter such power? First, the source whence it proceeded. It was the writing of her deceased mother, the one person whose love for her was beyond that of all others, and the one whose authority over her was before that of all others. And secondly, because of the message it contained. There was in it distinct direction what the child was to do, direction which left to an obedient daughter no room for doubt, uncertainty, or evasion, and this direction, acted upon, produced a complete change in her life. The finding of that letter was a turning point.

Our passage for to-day relates the story of a find, an unexpected discovery, which exercised the greatest influence upon those concerned in it. It is at times of turning out and setting to rights that lost things come to light, and things which have been completely forgotten reappear on the scene. We had, a short time ago, the repairing of the temple under King Joash brought before us. The repairs under Josiah were still more needed, and were most searching and thorough. And while the carpenters and masons were at work upon the long-neglected building, there was found among the rubbish an ancient roll. The high-priest at once recognizes it as the "Book of the Law," perhaps the book of Deuteronomy, or a still larger portion of the Pentateuch. The discovery is at once communicated to the king. "We have found," is Hilkiah's message, "the book of the law in the house of the Lord."

It strikes us as strange that such a book needed to be found, or that the recovery of any single copy of it should be related as an important event. And this very circumstance shows the depth of sin and ignorance into which the kingdom of Judah had sunk since the time of Hezekiah. The repentance of Manasseh had not availed to undo the evil which had grown rampant during his long reign, and this evil had been further strengthened and encouraged during the two years' reign of his successor, Amon. And so it came to pass that in Jerusalem, the city of David, in the temple, the place chosen by Jehovah to put his name there, the book which was to be kept for use, for teaching, and for direction, was found among a mass of rubbish, a long-neglected, disused, forgotten thing.

But, once found, its importance was recognized. The book is read to the king. The words he hears are evidently new to him, for he shows his grief and consternation by weeping and rending his clothes. Ver. 19. And then he sends a deputation to Huldah the prophetess to ask for further light upon what he had heard. Nor is this all. We read in the next chapter of all the elders of Judah being gathered together at Jerusalem, and the book read aloud in the ears of all the people, and then of a solemn covenant entered into by king and people to obey the word that they had heard. The purging of the land from the abominations of idolatrous worship is next related. In 2 Chron. 34 this purging is put first, before the finding of the book, and since both accounts are equally definite as to the time given, it is very probable that the work begun by Josiah in the twelfth year of his reign was renewed with still greater zeal and thoroughness after he had heard the words of the book. Of the passover, which was kept at the conclusion, we are told that "there was not holden such a passover from the days of the judges;" and of Josiah himself that "like unto him was there no king before him that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses."

Why had the reading of an old book such an effect upon King Josiah and upon Judah?

1. *Because of the source whence it proceeded.* It was the writing of the one whose authority over them was supreme. They knew that Jehovah was the one living and true God, in whose hand were all created things. They knew, too, that Jehovah was in a special manner the God of Israel, and they his people. And it came from the One whose love was supreme. The Lord was he who had loved their fathers (Deut. 7. 8; 10. 15), and had brought them up out of the land of Egypt.

2. *Because of the distinctness of the message it contained.* There was nothing vague about the commands of the law. There was nothing vague about its warnings. Obedience was a definite duty, with definite blessing attached to it. The danger and the punishment of disobedience were equally definite.

Now apply this subject to ourselves. We have not got to find the word of God. It is in our hands. In the class it is certainly not a forgotten thing. But what is too much forgotten, and what the Christian teacher will desire to impress upon each scholar is this: that the book of God is addressed to him individually, as the "book of the law" to Josiah, or as that letter from the mother to the child; that it contains very definite directions and very definite warning. "Flee from the wrath to come," and "Believe on the Lord Jesus Christ and thou shalt be saved," are not to be mistaken. Nor are "Whatsoever ye do, do all to the glory of God," and "The unrighteous shall not inherit the kingdom of God." What a difference should these words make in a life!

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Begin with the *times* in which Josiah began to reign; general neglect of God; idols worshiped; no Bible, etc. ....Show the *nobility of character* which Josiah displayed. The Analytical and Biblical Outline will furnish suggestions. Let the Scripture texts be searched out, and read by the scholars in turn, and explained by the teachers....*Josiah's example* may be presented for the imitation of the young, as given in the Thoughts for Young People. Keep before the class that it is the example of a young man....ILLUSTRATIONS. Ver. 2: Every idea of right must have its standard. In the state capital is a set of weights and measures by which all others are to be tested. Our standard is "the sight of the Lord."....Ver. 8: A noble work to bring out the law and let it shine! It stands now greater than the Bartholdi Statue in New York harbor, for its rays encircle the world....Ver. 10: In the opening of the Reformation, when the Bible was first translated, it was kept chained to a reading-desk in the church, and the people would flock to hear it read, standing for hours, and listening....Ver. 13: A Japanese nobleman, having a copy of the Bible, sent his trusty servant three hundred miles with questions concerning it to the missionaries, such was his interest in the word.

Songs from the Epworth Hymnal.

90. Break thou the bread of life.
89. How precious is the book divine.
97. Sing them over again to me.
91. Now let my soul, eternal King.
150. O happy day that fixed my choice.

Blackboard.

BY J. B. PHIPPS, ESQ.

SUGGESTION. Draw the eye, and the lines of light with white chalk. Write the sentence at the top of the board before the school assembles. Review briefly the lesson. Speak of the life of Josiah. Was it right or wrong? [Answer, *Right.*] Place it on the board, and ask, "In whose sight?" Write with yellow chalk, "*Thou God seest.*" What does God see? He sees all things—my every action every day. Write, "*My Life.*" CLOSING THOUGHT. Am I doing right in the sight of the Lord. [NOTE. If an eye is too difficult for you to draw, make a circle, and write the word eye.]

Another design—

"INQUIRE OF THE LORD"
[BIBLE]
"CONCERNING THE WORDS OF THIS BOOK."
GOD NEEDS LET US BE
FAITHFUL WORKMEN IN HIS HOUSE.

Primary and Intermediate.

BY M. V. M.

Another year of opportunity, dear teachers, another year of personal contact with little minds and hearts not yet possessed by the world! How great is our privilege, and how great our responsibility! It is ours to make known a Person, not a creed; to reveal a living Presence and Love, not to teach a dead doctrine; "to know Jesus Christ," and then to make him known. Let this be our glad service for the new year upon which we have entered.

LESSON THOUGHT: *The Word Sought.*

The Young King. Print "Josiah, the Boy-King" on the board, and interest the children in him by a little talk about boy-kings. See if children can recall any, and tell a little about the young King Edward the Sixth of England. Tell that Josiah was the son of a wicked king of Judah, named Amon, but that Josiah began to serve the Lord while he was yet a boy. Teach that real wisdom is found by serving God, and therefore that Josiah was better fitted to be king when a little boy than many kings have been when forty years old. Call for Golden Text, and teach that all we do, right or wrong, is done in God's sight.

The Young King's Work. Tell that Josiah went out among the people, and where he found altars to Baal and images set up to be worshiped he had his servants tear them down. Then he came back to Jerusalem, and began to repair the temple, so that there might be a place in which to worship the true God. Tell how the money was gathered for repairing the temple, and how Shaphan was sent to the high-priest to tell him to have the work begun.

The Law of God Found. Show a long roll of paper, and tell that in those times God's law was written on such rolls, only they were of parchment. Moses wrote God's laws on such a roll, which was called a book, and commanded that it be read once in seven years. But the wicked kings had not cared to hear it, and it had been lost and forgotten. Now the high-priest had found it, and Shaphan took it to the king and read it. Tell of Josiah's sorrow and trouble because he had not known of it before.

Practical Truth for Us. We have God's word. It tells of Jesus, who will teach us all things. If we do not study it, we shall not know Jesus. Not knowing and minding him, our spirits are dead. We can only have true life through the word of God.

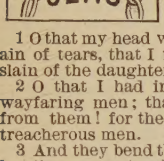
Lesson Word-Pictures.

Josiah is still young. His eyes are fastened steadily on the straight, shining line of the right. His legs follow his eyes. What a blessing to the nation is the young king's righteousness! How all things prosper! How the money grows in the treasury of the Lord! It has been gathered by "the keepers of the door." It has come from many sources. A shekel was given by this man out of Manasseh or that one from Ephraim, from the farmer who raises corn at Hebron or the wine-dresser cultivating the sweet, large grapes of "Eshcol." One coin was dropped yesterday by one of Israel's "remnant" at Babylon, a pilgrim from the far Euphrates. What a good thing, not so much to gather money as to spend it aright! How well it is to have a king earnest in his youth for God and anxious that the gathered gold shall be laid out on the dilapidated house of God! Listen, and you will hear the hurrying feet of workmen, the sound of busy hammer and saw! But what is this new stir about? Hilkiah, the high-priest, has made a strange discovery. It is not told where or how, but it was in the temple, and see! It is

—a book, a musty, dusty, yellow scroll in the hands of the priest. He is opening it. He is bending his sharp, searching eyes toward the strange Hebrew characters so old and so dim. How great is his excitement! It is the book, the sacred book of the law! He hurriedly rolls it up and hastens away. He carries it to Shaphan, the scribe. How eagerly the scribe unrolls and reads it, that dusty, musty old bundle of parchment! Yes, it is the precious book of the law! Shaphan now bustles away. He takes the roll to the king and reads it. Great is the astonishment of Josiah! He hears God's sharp denunciations of sin. He trembles for Judah. He rends his clothes. He sends messengers to inquire of God concerning the meaning of the law. He would deprecate the divine wrath. He would see the people in penitence for their sin. A revival begins in Jerusalem. It starts in a good place, the very heart of the king. It is the heart, too, of a young man.

B. C. 610-599.] LESSON II. JEREMIAH PREDICTING THE CAPTIVITY. [Jan. 10.

Jer. 8. 20-22, and 9. 1-16. [*Commit to memory verses* 8. 20-22.]



20 The harvest is past, the summer is ended, and we are not saved.
21 For the hurt of the daughter of my people am I hurt; I am black; astonishment hath taken hold on me.
22 *Is there* no balm in Gil'e-ad? *is there* no physician there? why then is not the health of the daughter of my people recovered?

1 O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!
2 O that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them! for they *be* all adulterers, an assembly of treacherous men.
3 And they bend their tongues *like* their bow *for* lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the LORD.
4 Take ye heed every one of his neighbor, and trust ye not in any brother: for every brother will utterly supplant, and every neighbor will walk with slanders.
5 And they will deceive every one his neighbor, and will not speak the truth: they have taught their tongue to speak lies, *and* weary themselves to commit iniquity.
6 Thine habitation *is* in the midst of deceit; through deceit they refuse to know me, saith the LORD.
7 Therefore thus saith the LORD of hosts, Behold, I will melt them, and try them; for how shall I do for the daughter of my people?
8 Their tongue *is as* an arrow shot out; it speaketh deceit: *one* speaketh peaceably to his neighbor with his mouth, but in heart he layeth his wait.
9 Shall I not visit them for these *things?* saith the LORD: shall not my soul be avenged on such a nation as this?
10 For the mountains will I take up a weeping and wailing, and for the habitations of the wilderness a lamentation, because they are burnt up, so that none can pass through *them;* neither can *men* hear the voice of the cattle: both the fowl of the heavens and the beast are fled; they are gone.
11 And I will make Je-ru'sa-lem heaps, *and* a den of dragons; and I will make the cities of Ju'dah desolate, without an inhabitant.
12 Who *is* the wise man, that may understand this? and *who is he* to whom the mouth of the LORD hath spoken, that he may declare it, for what the land perisheth *and* is burnt up like a wilderness, that none passeth through.
13 And the LORD saith, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein;
14 But have walked after the imagination of their own heart, and after Ba'al-im, which their fathers taught them:
15 Therefore thus saith the LORD of hosts, the God of Is'ra-el; Behold, I will feed them, *even* this people, with wormwood, and give them water of gall to drink.
16 I will scatter them also among the heathen, whom neither they nor their fathers have known: and I will send a sword after them, till I have consumed them.

General Statement.

The ministry of Jeremiah began a little before the opening of the great reformation under Josiah, and it extended until after the destruction of the city of Jerusalem, so that it represents the period of the decline and fall of the kingdom. Josiah perished in the flower of his years while resisting the Egyptians; his young son, Jehoahaz, was deposed by the Egyptian king, Necho, and his elder brother, who took the name Jehoiakim, was appointed in his place. Jehoiakim was one of the weakest and worst of men, the pliant tool of the nobles, now cringing to Egypt, now to Babylon, and again rebellious at the wrong time. In an age of general wickedness, in the reaction after the strain of Josiah's reforms; while idolatry and immorality and oppression were running rife; when each was for himself, and none were for the common good; while the throne of David was sinking lower and yet lower in dishonor—in such a time appeared Jeremiah the prophet, face to face with his age. He was not like Elijah, the lion of Gilead, nor yet like Isaiah, the eagle, soaring into the sky of faith. He was a man of gentle and tender feelings, sensitive to his surroundings, yet called upon to deliver God's message of doom to a degenerate people. But though his soul within him sank, though he often mourned over his hard lot, he never faltered in his mission. He rebuked the king for his treacherous spirit, the nobles for their greed, the people for their idolatry, and declared that for the nation's crimes the temple should be burned, the city destroyed, and the people carried into captivity. He was rewarded with scourgings, with stocks, with imprisonments, with the dungeon where he stood for days in mire, with the hatred of the people whom he served so faithfully. Yet he stood true to his duty, even to the last, and lived to see the fulfillment of his every prediction. Our lesson is a typical example of his teaching, proclaiming the wickedness of the people, and the ruin which it was destined to bring upon the land.

Explanatory and Practical Notes.

Verse 20. The harvest is past. The prophet mourns over the fact that opportunities for the redemption of his nation have one by one passed away, and still the people will not embrace them and be saved. **We are not saved.** Salvation to Judah meant the restoration of its ancient power by the possession of its former devotion to God. To us it means more—deliverance from the power of Satan and of sin. (1) *Every year of delay only makes salvation the more difficult.*

21. For the hurt. Literally, "Because of the breaking....I am broken." He feels for his people in their calamities, even though their calamities have been caused by their crimes. **The daughter of my people.** By the metaphor of a fair young woman, "the daughter of Zion," the prophets represented the Jewish people. **I am black.** Either dressed in mourning garments, or with a face expressive of sorrow. **Astonishment.** An alarm and amazement at the troubles of his people. (2) *Those who love God are the ones who most love their fellow-men.*

22. Is there no balm in Gilead. Gilead is the section of Palestine east of the river Jordan, where grew some aromatic or medicinal plant which was sought for by other nations. "Israel can send healing to other nations, why has it no cure for its own ills?" is the thought of the prophet. **Why then is not the health?** It was not for lack of the provision of mercy that Judah was in her wretched state. God was willing to heal their moral maladies, but the people were not willing to be made whole. (3) *So now, souls are perishing while church-bells are pealing and pulpits are pleading.*

1. O that mine head were waters. The prophet can only weep for his people, and he wishes that all his

head might be one spring of tears, for nothing less can do justice to the woes of his nation. **For the slain.** Either those slain with Josiah in the battle of Megiddo, or those who perished in the civil feuds, or those whom the prophet sees as destined to perish in the coming captivity. (4) *Do we feel as we ought for those who are dying in sin?*

2. O that I had. He wishes that he could fly from this daily striving with evil that he was powerless to subvert, and find refuge in some quiet place far from his fellow-men. Such was the spirit that first prompted the hermits and monks, a desire for rest away from the world of sin. But God has work for us in this world, and we must wrestle with sin, rather than fly from it. **That I might leave my people.** Not because he would escape personal violence, but because his soul was in trouble with the contact of wickedness. **All adulterers.** Idolatry was regarded as a breach of the covenant between God and his people, and generally it led to open immorality. **Treacherous.** Devoid of honesty and faith in their dealings with each other. (5) *The fear of God is the only safeguard for honor among men.*

3. Bend their tongues. Just as archers bend their bows for battle, so do they prepare their tongues for falsehood. **But they are not valiant for the truth.** Mr. Valiant-for-truth is one of the noblest characters in "The Pilgrim's Progress." But the Rev. Ver. reads this sentence, "They are grown strong in the land, but not for truth." **They proceed from evil to evil.** There is an inexorable law, by which sinners tend downward, from one degree of guilt to another lower. (6) *Teacher, urge your scholar to pause above the rapids, ere he shoots Niagara.*

4, 5. Take ye heed. Watch even your own brother. **Utterly supplant.** There is an allusion here to the meaning of the name Jacob, "supplanter." It might be read, "Every brother is a thorough Jacob," supplanting, as he did Esau. **Deceive every one.** (7) *Those who are faithless to God are unjust to men.* **Taught their tongue.** As if their tongues would not learn lying fast enough. **Weary themselves.** Do we not find now that some men take more trouble to get into the State-prison, as burglars and counterfeiters, than would suffice to give them a good living as honest men?

6. Thine habitation. Either addressed by the Lord to the prophet, or a continuation of the same warning as in the previous verses. **They refuse to know me.** They deceive themselves, as do sinners in every age, and so refuse to hear God's word.

7. Therefore. Because every other form of discipline has been tried in vain. **I will melt them and try them.** The people were to be melted in the crucible of war and captivity, the baser elements destroyed, and the true gold brought forth to shine more brightly. So it came to pass; the irreligious, idolatrous part of the people were either slain or lost among the heathen, while the godly portion returned from captivity to make a new Israel.

8. Their tongue is as an arrow. In verse 3 it was like a bow; here it is like an arrow. **Speaketh peaceably.** Just as Joab talked with Abner when intending to destroy him. 2 Sam. 3. 27. (8) *The vilest of all sinners is the hypocrite.*

9. Shall I not visit them? If any one supposes that God is careless of the world, or will leave sin to go unpunished, he is greatly mistaken. **Shall not my soul be avenged?** We must not imagine that God's anger and vengeance are like human feelings, passionate and selfish. They are his settled attitude, just and terrible, against sin and sinners, and thoroughly consistent with the fullness of love.

10, 11. For the mountains. Palestine is a land of mountains, and the Israelites were a mountain people, rarely dwelling on the plains. In Israel's prosperity, the hill-sides were terraced with gardens and vineyards; the prophet saw them as the traveler sees them now, desolate and uncultivated. **They are burned up.** In some places already destroyed when the prophet wrote, in others soon to be devastated by invading armies. Even **the fowl of the heaven,** the birds of the air, have forsaken the land where they can no longer obtain sustenance. **And the beast are fled.** Driven away by the predatory hosts. Only those who have lived in a land ravaged by war can conceive of such ruin. **Jerusalem heaps.** Bear in mind that this prophecy was given while Jerusalem was still standing, and loved by its people as "the holy city." **A den of dragons.** Rev. Ver., "A dwelling-place of jackals." More than once has this prediction been literally fulfilled.

12. Who is the wise man? Here is the question which the wise man is called upon to answer. **For what the land perisheth.** The politician has one theory to account for national evils, the prophet another. One sees their cause in a mistaken tariff, a neglect of sanitary science, the unwise policy of the adverse party; the other looks deeper, and sees that national evil has its root in national sin. Every nation that has died has deserved to die, and in the outcome the best people live and grow strong. (9) *May our nation be found worthy to live!*

13. The Lord saith. God gives his own answer to his own question. **Because they have forsaken.** God had given them his law, thereby honoring them above all other nations, and he had sent them prophets to explain and impress their duty of obedience. But they had rejected his commands, and chosen their own way, and for this destruction was coming upon them.

14. Walked after the imagination. Just as now many people frame their creed to suit their conduct, rejecting every doctrine that is disagreeable, and interpreting Scripture to their own taste. **Baalim.** The plural of Baal, the national divinity of the Phenicians, Israel's nearest neighbors, here taken as a general name for idolatry.

15. With wormwood. No special plant is intended, but the expression may refer to the utter bitterness which sin was bringing on the people. (10) *The fruit of guilt is always bitter.* Look at the faces of drunkards, criminals, men and women of sinful pleasure, and mark the lines of misery on them.

16. I will scatter them. This prediction, oft repeated, was fulfilled during the prophet's life-time, in the destruction of Jerusalem, and in the exile of the best among the people. **Till I have consumed them.** Not consumed them all, but consumed the evil elements among them, for the captivity proved one of the greatest of blessings.

HOME READINGS.

M. Jeremiah predicting the captivity. Jer. 8. 20-22; 9. 1-16.
Tu. The calling of Jeremiah. Jer. 1. 1-10.
W. Mourning for destruction. Jer. 9. 17-26.
Th. The time to be saved. Isa. 55. 1-7.
F. The summer ended—saved. Matt. 25. 14-23, 34-40.
S. The summer ended—unsaved. Matt. 25. 24-30, 41-46.
S. The cause of disobedience. James 3. 1-18.

GOLDEN TEXT.

The harvest is past, the summer is ended, and we are not saved. Jer. 8. 20.

LESSON HYMN. C. M.

Hymnal, No. 367.

Lovers of pleasure more than God,
For you he suffered pain;
For you the Saviour spilt his blood:
And shall he bleed in vain?

To earth the great Redeemer came,
That you might come to heaven;
Believe, believe in Jesus' name,
And all your sin's forgiven.

Believe in him who died for thee,
And, sure as he hath died,
Thy debt is paid, thy soul is free,
And thou art justified.

TIME.—Reign of Jehoiakim, perhaps 609 B. C. In Greece, the 42d Olympiad. Year of Rome, 144.

PLACE.—Same as Lesson I, Jerusalem.

RULERS.—Jehoiakim, eighteenth king of Judah. Nebuchadnezzar, king of Babylon, 604-568. Pharaoh-Necho, king of Egypt, 612-596. Cyaxares, king of Media. Tarquinius Priscus, fifth king of Rome. Annual archons in Athens.

CONNECTING LINKS.—Thirteen years have passed since last lesson. Josiah has reigned thirty-one years, and has been killed trying to prevent Pharaoh's passage through his land. Jehoahaz has been made king and deposed, and Eliakim, with his name changed

to Jehoiakim, is now king. It was an evil reign, and the prophet Jeremiah began his utterances of woe.

DOCTRINAL SUGGESTION—The wrath of God.

QUESTIONS FOR SENIOR STUDENTS.

1. The Weeping Prophet, v. 20-22, and 1, 2.
What wish does the prophet utter in chap. 9, v. 1?
What reason does he give for the wish? chap. 8, v. 20.
How was the harvest past and the summer ended?
Was the reason for this condition a lack of gracious means on God's part?
Who was the author of the condition pictured in ver. 21?

2. A Guilty People, v. 3-8.
Find the sins with which the prophet charged the people in verses 3, 4, 5, 6, 8.
What was the effect of these sins? ver. 6.
How is the law of growth in evil shown in these verses? ver. 3, 8.
What was to be their punishment?

3. A Desolate Land, v. 9-16.
From what power was this desolation to come?
What was to happen to the mountains?
What should be done to Jerusalem?
What was to become of the people?
Why were these terrible desolations to come?
When and by whom was this prophecy fulfilled?

Practical Teachings.

How does this lesson teach that God will punish sin?
How does this lesson teach that sin against God consists in—
1. Neglecting his law?
2. Following one's own will?
3. Living in deceit?
4. Neglecting one's opportunities?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. A Weeping Prophet, v. 20-22, and 1, 2.
What lost opportunities does the prophet lament?
What condition does he deplore?
What is his cry for aid?
What wish does the distressed prophet make?
What caused his sorrow?
What was the cry of Jesus for a sinful people? Matt. 23. 37.
Why did the prophet desire separation from his people?

2. A Guilty People, v. 3-8.
Of what were the people guilty?
What reason is given for their wickedness?
What warning does the prophet give?
Why was this warning necessary?
How does the Lord regard deceit? Prov. 12. 22.

3. A Desolate Land, v. 9-16.
What question does the Lord ask?
What does he prophesy about Jerusalem?
What about the cities of Judah?
Why is the land to be desolated?
On what condition had God promised his blessing? Deut. 5. 32, 33.
In what way had the people walked?
What had God promised to the disobedient? Deut. 28. 58, 64.

Teachings of the Lesson.

Where in this lesson are we taught—1. That neglect of opportunity endangers the soul? 2. That the sins of the wicked are an affliction to God's people? 3. That the path of obedience is the path of safety?

QUESTIONS FOR YOUNGER SCHOLARS.

Who reigned over Judah after King Josiah? **Wicked and idolatrous kings.**
What did they lead the people to do? **To forsake the Lord.**
What would this bring upon them? **Great sorrow and trouble.**
Who was God's prophet at this time? **Jeremiah, son of Hilkiah, the high-priest, who found the copy of the law.**
What was Jeremiah's lament? (Repeat the GOLDEN TEXT.)
Why were the people not saved? **Because they refused to turn to the Lord.**
What "balm in Gilead" was there to take away their sins? **God's mercy and forgiving love.**
What is our "balm in Gilead?" **The blood of Jesus.**
Why did Jeremiah mourn over the people? **Because they continued to do evil.**
What did he boldly declare unto them? **God's wrath and punishment.**
What punishment did he prophesy? **The desolation of Jerusalem and the captivity of the people.**
Does God love when he punishes? **Yes; punishments are a sign of his love.**
What is truest love? **Love that seeks to make us better, even if it must be by punishment.**
If God did not punish us for sins what would we think? **That he had forgotten us.**
When do we forsake God? **When we refuse to obey him.**
What always follows disobedience to him? **Sin and sorrow and suffering.**

Words with Little People.

Our lesson to-day is only part of a long story, but it teaches us that it is a dreadful thing to disobey God and put off coming to him. Why do you wait, dear little people? Every day you wait it will be all the harder to come. There is danger and death in delay. Yesterday is gone. *To-day is ours.* To-morrow may never come. The Saviour is reaching out loving arms for you to come to-day. O don't let the GOLDEN TEXT be true of any of you.

THE LESSON CATECHISM.

[For the entire school.]

1. When did the prophet Jeremiah live? **In the last days of Judah.**
2. What did he foretell? **The fall of the kingdom.**
3. By what name is he often called? **The weeping prophet.**
4. Over what did he weep? **His people's sins and God's wrath.**
5. What words of Jeremiah concerning his people are given in the Golden Text? **The harvest is past,** etc.

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Results of a Nation's Sin.

I. A HARDENED PEOPLE.
1. *Harvest is past....not saved.* v. 20.
"Exhort one another daily." Heb. 3. 13.
2. *Why is not the health....recovered?* v. 22.
"Harden not your hearts." Heb. 3. 15.

II. A SORROWING PROPHET.
1. *O that mine head were waters.* v. 1.
"Rivers of waters run down mine eyes." Psa. 119. 136.
2. *O that I had... a lodging place.* v. 2.
"That I had wings like a dove." Psa. 55. 6, 7.

III. A GROWTH IN WICKEDNESS.
1. *Grown strong... not for truth.* v. 3. [R. V.]
"Evil men....shall wax worse." 2 Tim. 3. 13.
2. *Proceed from evil to evil.* v. 3.
"Will eat as doth a canker." 2 Tim. 2. 17.

IV. A MUTUAL DISTRUST.
1. *Take ye heed....of his neighbor.* v. 4.
"Trust ye not in a friend." Micah 7. 5.
2. *Every brother will utterly supplant.* v. 4.
"Brother shall deliver up....brother." Matt. 10. 21.
3. *Habitation... midst of deceit.* v. 6.
"Words....softer than oil....drawn swords." Psa. 55. 21.

V. A SUFFERING PEOPLE.
1. *I will melt them and try them.* v. 7.
"A refiner and purifier of silver." Mal. 3. 3,
2. *Shall not my soul be avenged?* v. 9.
"I also will laugh at your calamity." Prov. 1. 26.

VI. A Desolated Land.

1. *I will make Jerusalem heaps.* v. 11.
"Not....one stone upon another." Matt. 24. 2.

2. *For what the land perisheth.* v. 12.
"O Israel, thou hast destroyed thyself." Hos. 13. 9.

THOUGHTS FOR YOUNG PEOPLE.

Some Sins which God Hates.

1. God hates the sin of *neglecting opportunities.* v. 20-22. He gave to his ancient people special privileges, the temple, the prophets, the law, yet they failed to improve them. But think how much more he has given us; count up some blessings which we have, which were denied to Israel, and then consider how much greater will be our sin if we neglect them.

2. God hates the sins of *falsehood* and *dishonesty.* v. 1-6. See how earnestly the prophet warns against lying, deceit, and fraud. Let us be named, like Bunyan's hero, "Valiant-for-truth." We need to be true to our word, true to our friends, true to our consciences.

3. God hates the sin of *hypocrisy.* v. 8. How mean it is to pretend peace and friendship, while in heart one is an enemy, plotting evil! Every body despises Judas Iscariot, who kissed while betraying. Let us be honest and open in our character.

4. God hates the sin of *backsliding* (v. 13), or forsaking his law and service. We belong to him, have given ourselves to him, let us never forsake his way. One of the best of our hymns, "Come, thou Fount of every blessing," was written by a man who afterward renounced the Christian name. He said once, hearing the hymn sung, "I would give all the world to feel now as I felt when I wrote that hymn!"

English Teacher's Notes.

There have been few sadder events in the history of England of late years than the fall of Khartoum and the death of its heroic defender, Gordon. Month after month he looked and hoped for succor, and month after month friends at home hoped and longed that deliverance might reach him. At length the news reached England that succor had come too late. The most strenuous efforts, the most gallant achievements, were powerless to save him now. The past could never be undone. And the whole country mourned for him it had failed to rescue.

But there is a sadder story than this underlying the passage before us to-day. The passage gives the lament, not of a nation over one man, but of one man over a nation. And the key-note of the lament is, as indicated by the Golden Text, disappointed hope. When winter days are dark and dreary, when skies are misty, and winds are chill, we look forward to the summer which is to come; we anticipate with delight the genial sunshine, and blue sky, and soft showers, and long daylight. And when the seed is sown, when it begins to show itself above the ground we look forward to the future harvest. We desire and expect a rich return, a plenteous supply. How great the disappointment should the summer turn out cold and unfriendly, and should the harvest be spoiled—should the very things on which we have been fondly reckoning fail us in the end! The failure of harvest is a terrible thing even among ourselves, and doubly or trebly so in Eastern lands, where men are more dependent on the produce of their own country and of their own neighborhood. The failure of the rice crops in India means starvation and death to multitudes. Bearing this in mind we can better appreciate the prophet's words, "The harvest is past, the summer is ended, and we are not saved."

In this lament there are three separate notes of bitterness:

1. *The opportunity for deliverance has actually been there.* There has been a "summer" and a "harvest" time.

Jeremiah began his prophetic work in the thirteenth year of Josiah's reign. He was then young—a "child," he calls himself. Chap. 1. 6. He saw the outward reformation effected by the good king, the cleansing of the land from the practice and the signs of idolatry, the covenant made by king and people to keep the commandments of Jehovah, the upright and faithful walk of the king. No wonder that he mourned when Josiah was cut off! 2 Chron. 35. 25. Such a reign was a genial "summer" time, from which a harvest of good might have been expected. There had been such a time years before, under King Hezekiah; that had come and passed without any lasting fruits. The time of Josiah was another reason of hope. But,

2. *The opportunity had been lost.* In spite of all that Josiah had done, the prophet had to cry, "We are not saved." The reformation, as far as the nation was concerned, had been merely surface work. The people did not, it is true, give up the outward worship of Jehovah—they even prided themselves on their temple and their religious privileges (chap. 7. 4); but their hearts were far off from God, thus proving that they had never really turned to him with true repentance. In fact, the root sins, over which the prophet laments, are deceit and hypocrisy. Chap. 9. 2-8. And now,

3. *The opportunity was gone.* "The harvest is past, the summer is ended." There was no recalling it, no hope of its return. Judah had seen its last godly king. Jehoahaz, the son of Josiah, had been carried away into Egypt, after a wicked reign of three months, and the throne was now occupied by his brother Jehoiakim, who followed in the same evil way. It was in the beginning of his reign that Jeremiah was bidden to stand at the gate of the temple and publish, to those who came up to worship, the message of doom, of which this passage is a fragment. Chap. 7. 1, 2, etc., and chap. 26. 2, etc.

But from chap. 26. 3, we find that although the golden opportunity had passed, the gate of mercy was not yet closed. It was still possible for the "hurt" of Judah to be recovered. Ver. 21. There was "balm in Gilead;" there was a "Physician" there (22), if they would only apply to him. But the prophet foresaw that they would not do so, that the long-suffering of Jehovah would be all in vain,

and that the threatened judgments (vers. 10, 11, 15, 16) must surely fall, and hence his bitter and overwhelming sorrow.

It is a sad story, an old story, more than two thousand years old—surely far enough off from ourselves we might think. No; it is a story continually recurring. Disappointed hopes are constant. What parent, what teacher, does not hope for the welfare and true happiness of his children? Yet how often are these hopes sadly quenched! Why? Because the opportunity is lost.

It is spring time with the young; sowing time. They may sow what genial summer will mature, and what will ripen to the golden harvest, laying up in store for themselves a good foundation against the time to come. 1 Tim. 6. 19. Over and over again the Lord gives opportunity. And when one and another have been neglected, his mercy is still there. The great Physician is still "able to save." But sadder far than England's loss when her hero, Gordon, was slain; sadder far than the loss of earthly opportunities and the failure of earthly harvests, is the despair of the soul that will one day have to say, "The harvest is past, the summer is ended, and I am not saved;" because it would not accept the healing value nor resign itself to the good Physician.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Read in the Bible dictionary or commentary the life of Jeremiah, and tell the class about his times, his mission, his character, and his treatment....In reading the lesson with the class let the scholars find and name all the sins that are here specified, and the teacher show how evil they are, and what results follow them.... Find illustrations of the sins of *treachery*, *dishonesty*, etc., in the life of to-day....Find in this lesson how God punishes sin, as shown in the Analytical and Biblical Outline... Now, how may we escape from these sins? By living lives opposite to them. Show, then, what kind of character God approves and will reward.

Songs from the Epworth Hymnal.

194. Come, ye disconsolate.
165. What a Friend we have in Jesus.
202. Jesus, Lover of my soul.
130. Just as I am.
127. Why do you wait?

Primary and Intermediate.

LESSON THOUGHT. *Disobedience leads to Destruction.*

The Jews' love of their own way. Recall the idolatry into which the Jews fell, over and over again. Tell some of the ways in which the Lord tried to lead them back to himself. Jeremiah was one of the prophets sent to warn them of the sad consequences of their sin. God sent Jeremiah, as he did other prophets and teachers, but the people would not listen. Why not? Teach that they wanted their own way, and illustrate by story of a disobedient child who is told not to do a certain thing lest punishment follow, who yet continues to do it because he loves his own way. Teach that every time we disobey God we are telling him that we do not want him to be our God. This is what the Jews were saying by their acts, and Jeremiah knew that they must suffer for it. This is why he was so troubled. Read verse 1, chapter 9.

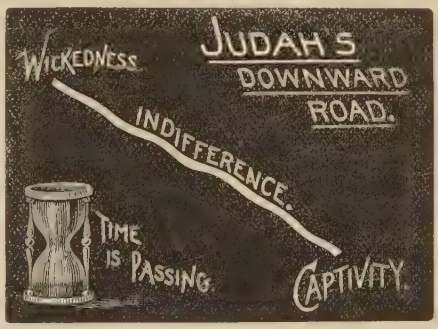
The Lord's love for the Jews. See if the children believe that the Lord really loved the Jews while they were disobeying him. There is a deep heresy on this point among grown-up Christians, and therefore among little people. We cannot teach too emphatically that God loves us, though he does not love our sins, and that he lets trouble and punishment fall upon us, to make us run into his arms and be safe.

Punishment foretold. Jeremiah tells here, long years before it came to pass, what would come upon the Jews and their holy city, Jerusalem. Show how this proves the truth of God's word. No man can tell what will happen one day ahead; much less many years. But God knows, and he told Jeremiah, who wrote it down. Ask what a sword is for. Tell that God used it upon the Jews who disobeyed him, and that he uses it now upon people who will have their own way. What for? So that their own self-will may be cut in pieces, and they may choose his will. He said that he would make Jerusalem "heaps," etc. Tell how literally all this prophecy has been fulfilled.

Practical truth for us. Make two ways on the board; print above one, "God's Way," the other, "My Way." Teach that whatever we do to please self, without asking or caring what God wants, is taking our way, and is therefore disobedience. Show that God is interested in all the little acts of our lives, and wants us to recognize him in them all.

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION. The prophet predicts the captivity of Judah. The road is represented by the downward line. Sin is at its commencement, and indifference marks its course. Just so is the way of those who, hardened by sin, are indifferent in regard to the end of life. The hour-glass may be omitted from the diagram if it is too difficult to draw. It is placed here as an emblem of the passing hours that mark the swift flight of the seasons, when opportunity is given for the sowing, planting, and harvesting. Soon they all pass, and the year, like life, draws to a close, and yet we are not saved. Beware of indifference. Remember that an object going down an inclined plane moves more quickly as it goes on.

Lesson Word-Pictures.

Another harvest gathered. The reaper's merry shout has died from the land. Gone is the timid gleaner with his golden burden. Only dry, dead stubble in all the weary, silent fields. Gone, too, is the summer. Dreary skies lower above. Sharp, searching winds

wail across the land. Harvest-time past, summer-time ended, and still the weary watchers from Judah's walls see no deliverance from the idolatrous invaders. O how sick and sore and wasted is "the daughter of my people!" Look at her on the bed of her affliction. Wander now in Gilead's rich fields, along her flower-scented valleys, under her odorous balsam-trees. Is there no remedy, no relief, no balm in Gilead? Weeping, the prophet seems to stand and look across the land. Deceit and treachery, he sees every-where. And then comes a terrible vision of scattering every-where, a fleeing of bird, of beast, of man. It is the sad hour of exile, and with drooping head and fettered hands and weary feet Israel goes out to its long exile.

B. C. 606.] LESSON III. THE FAITHFUL RECHABITES. [Jan. 17.

Jer. 35. 12-19. [*Commit to memory verses* 18, 19.]

12 Then came the word of the LORD unto Jer'e-mi'ah, saying,

13 Thus saith the LORD of hosts, the God of Is'ra-el; Go and tell the men of Ju'dah and the inhabitants of Je-ru'sa-lem, Will ye not receive instruction to hearken to my words? saith the LORD.

14 The words of Jon'a-dab the son of Re'chab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: notwithstanding I have spoken unto you, rising early and speaking; but ye hearkened not unto me.

15 I have sent also unto you all my servants the prophets, rising up early and sending *them*, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me.

16 Because the sons of Jon'a-dab the son of Re'chab have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me:

17 Therefore thus saith the LORD God of hosts, the God of Is'ra-el; Behold, I will bring upon Ju'dah and upon all the inhabitants of Je-ru'sa-lem all the evil that I have pronounced against them: because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered.

18 And Jer'e-mi'ah said unto the house of the Re'chab-ites, Thus saith the LORD of hosts, the God of Is'ra-el; Because ye have obeyed the commandment of Jon'a-dab your father, and kept all his precepts, and done according unto all that he hath commanded you;

19 Therefore thus saith the LORD of hosts, the God of Is'ra-el; Jon'a-dab the son of Re'chab shall not want a man to stand before me forever.

General Statement.

About the year 610 B. C., while Jehoiakim sat on the shaking throne of Judah, the old Assyrian Empire was destroyed, and its western provinces were possessed by the Chaldeans. Nebuchadnezzar, the son of the reigning king of Babylon, and joint-ruler with his father, led an army into Palestine in order to secure its obedience to the new Chaldean Empire. At this time Daniel, and many other young nobles, were carried captive to Babylon as securities for the loyalty of the Jews. The coming of the Chaldean army filled the land with dismay, and from the country and the villages the population thronged into the capital for safety. Among those who came to Jerusalem were a strange, nomad people, related to the Israelites as descendants of Abraham, though not of Jacob. These were the Rechabites, whose great ancestor, Jonadab, or Jehonadab, lived in the time of Jehu, and aided in his reforms in Israel. Foreseeing the evils destined to grow with the increase of population and a luxurious life, he laid upon his descendants the vow not to settle down to permanent homes, not to drink wine, and not to dwell in the cities. His people were to be shepherds and cattle-raisers, not farmers or merchants. Two hundred and fifty years afterward, in the days of Jeremiah, a clan of his people were in Jerusalem, still obeying their ancestor's injunction. In order to make their obedience a lesson to the Jews, the prophet Jeremiah summoned a company of them to the temple, and in one of its chambers set wine before them. When they refused to taste it, he made their conduct a text for an address to his own people, who for centuries had disobeyed the commands of their heavenly Father. The obedience of the Rechabites and the disobedience of the Jews were thus set in strong contrast, and to one was promised a reward, while the other was warned of impending punishment.

Explanatory and Practical Notes.

Verse 12. Then came. This was at the time when the land was first invaded by the Chaldeans, under Nebuchadnezzar, then acting as joint-king with his father. It was at this time that Daniel and many other nobles were carried into captivity at Babylon. **The word of the Lord.** How it came we know not, but probably by an inward consciousness so clear as to be undoubted. **Unto Jeremiah.** He was peculiarly the prophet of sorrows, for he lived in a sorrowful time, and was compelled to bear sad messages. He prophesied during the last thirty years of the kingdom of Judah, and was taken after the destruction of Jerusalem by a company of exiles to Egypt, where it is believed that he was slain.

13. The Lord of hosts. A title applied to Jehovah, as ruler of the armies of the universe. **The God of Israel.** Though God of all the earth, he was the God of Israel in a peculiar sense, since he had chosen this nation to be the depositary of divine truth and the bearer of salvation to the whole world. **Tell the men of Judah.** This was at a time when the kingdom was reduced within the narrowest limits, its cities destroyed, its villages depopulated, the people huddled in their capital in dread of their Chaldean foes, and the state heaving with the throes of speedy dissolution. **Will ye not receive instruction?** Here God shows his people their sin, by a striking illustration, and thus indirectly reproves them. (1) *The wise parent first counsels and then reproves.*

14. The words of Jonadab. More correctly, Jehonadab. He was the founder of the Rechabites, a family related to and allied with Israel, and descended from Abraham, though not from Jacob. Jonadab was one of the puritans of his day, and took an active part in Jehu's bloody revolution. 2 Kings 10 15-23. He strongly enjoined upon his descendants the maintenance of their nomadic customs, forbidding them, 1.) To build or inhabit houses; 2.) To sow seed or plant vineyards; 3.) To drink wine or strong drink. They were commanded to live in tents in the open country, apart from the temptations of a city life. The purpose of these peculiar usages was doubtless to preserve their individuality in an ascetic life, of a semi-religious character. On the invasion of Judea by the Chaldeans, they took refuge in Jerusalem, where Jeremiah held them up as an example to the Jews. After the captivity, they settled at Jabez in Judah. 1 Chron. 2. 55. **Not to drink wine.** Wine was then, as now, the symbol of a luxurious flesh-pleasing life, besides being dangerous as tending to drunkenness. If the pure wines of that day were to be discountenanced, certainly the vile, drugged compounds now in use ought to be cast aside. (2) *Let every parent and teacher stand upon the only safe and consistent ground, total abstinence.* **Unto this day.** Though two hundred and fifty years had intervened since Jonadab's command, it was still sacredly observed in Jeremiah's day. This was in accordance with the Oriental trait of reverence for parents; a trait in which we may wisely copy them. (3) *Teacher, impress the lesson of love and honor to parents.* **I have spoken unto you.** God had given his commands to Israel as well as Jonadab to the Rechabites. 1.) One was from human authority, the other from divine; 2.) One was from a man long dead, the other from a God ever-living; 3). One was given once for all, the other had been repeated and urged again and again; 4.) One was without sanction or penalty, the other carried with it the crown of reward and the sword of punishment; 5.) One involved no moral obli-

gation, but seemed harsh and unreasonable, the other required only what was just and right. Yet the earthly command had been obeyed to the letter, while the heavenly was despised! **Rising early.** Sending repeatedly, by the word of the law, the message of the prophets, and the voice of conscience. **Ye hearkened not.** (4) *We wonder at Judah's disobedience; what shall we say of those who disobey in the higher light of our time?*

15. My servants the prophets. In every generation from Samuel to Ezra we find prophets standing as God's accredited representatives. The greatest prophets appeared in the darkest epochs, as Elijah confronting Jezebel, Isaiah in the time of Ahaz, Jeremiah at the fall of Judah, and Ezekiel during the captivity. They ceased when the canon was completed, and the Scriptures became the nation's guide. **Return....amend....go not.** Notice the three commands, to return, to reform, and to worship. **Ye shall dwell.** Stability, strength, and success were in God's way; weakness and ruin were in the path of sin. (5) *The principles of prosperity are the same now that they were in Jeremiah's days.* **Ye have not inclined.** Notwithstanding commands, pleading, promise, warning, Judah had chosen the way of evil, just as thousands choose it now.

16, 17. Because the sons of Jonadab. Again he calls attention to the filial reverence which makes the ingratitude of the Jews all the more dark. **I will bring upon Judah.** Though the destruction came by the sword of the Chaldeans, yet it was from the hand of God, who used their ambition and cruelty to accomplish his purposes. (6) *Great men are the unconscious instruments of God's will.* Napoleon, Bismarck, Gladstone—all of them have wrought out God's plan. **All the evil.** The sword had been so long threatened and so often sheathed, that the people ceased to expect it. But less then twenty years afterward it fell; the capital was burned, the state was blotted from the maps of the East, most of the population perished, and the remnant were carried afar to captivity beside the rivers of Babylon.

18, 19. Because ye have obeyed....your father. (7) *God always rewards honor to parents.* **Shall not want a man.** Other families were soon to become extinct, in those days of blood; but this line was promised perpetuity. **To stand before me.** This hints at a service in worship; and there are evidences that a family, at least, of the Rechabites were adopted into the tribe of Levi, and assigned a part in the services of the temple. See 1 Chron. 2. 55. **Forever.** In the twelfth century A. D. Benjamin of Tudela met a tribe numbering one hundred thousand, which claimed descent from Rechab, and observed the ancient customs. In 1829 Dr. Wolff found them in Arabia, still faithful and still distinct. In 1862 Signor Pierotti read before the British Association an account of his own visit to them, near the Dead Sea. See Geikie's "Hours with the Bible," vol. v, p, 350.

HOME READINGS.

M. The faithful Rechabites. Jer. 35. 12–19.
Tu. Jehu and the Rechabite. 2 Kings 10. 15–28.
W. The Rechabites tested. Jer. 35. 1–11.
Th. An unheeded call. Prov. 1. 24–33.
F. The Jews called to repentance. Jer. 18. 11–17.
S. Christian obedience. Eph. 6. 1–10.
S. Temperance enjoined. Prov. 23. 29–35.

GOLDEN TEXT.

For unto this day they drink none, but obey their father's commandment, Jer. 35. 14.

LESSON HYMN. C. P. M.

Hymnal, No. 573.

I and my house will serve the Lord:
But first, obedient to his word
I must myself appear:
By actions, words, and tempers, show
That I my heavenly Master know,
And serve with heart sincere.

Lord, if thou didst the wish infuse,
A vessel fitted for thy use
Into thy hands receive:
Work in me both to will and do;
And show them how believers true,
And real Christians, live.

TIME, PLACES, RULERS, same as in Lesson II.

CONNECTING LINKS.—The Rechabites were a family with three hundred years of history as total abstainers from wine or intoxicating drink. Contrary to Jeremiah's counsel, Jehoiakim resisted the authority of Nebuchadnezzar, the king of Babylon, and led the country into war. When Nebuchadnezzar invaded the land, the Rechabites took refuge in Jerusalem. They lived in tents, and were shepherds.

DOCTRINAL SUGGESTION—Rewards and punishments.

QUESTIONS FOR SENIOR STUDENTS.

1. Obedience, v. 12–14.
What illustrious example of obedience does this lesson contain?
How does the prophet record this example? [See Golden Text.]
Give a brief outline of the career of these people.
Why should the prophet cite this example as in ver. 13, 14?
Against what evil of the present day could the prophet have presented the same example?
Why should those who hear God's commands obey?

2. Disobedience, v. 15.
What remarkable example of disobedience is also shown in this lesson?
How had God attempted to obtain their obedience to his commands?
What parable of our Lord was doubtless suggested by this history?
What was the command which had been so flagrantly disobeyed?
What wonderful attribute of our heavenly Father's character is also presented by this lesson?

3. Consequences, v. 16–19.
Into what two classes do the consequences of human actions fall?
What other instances of reward for righteous action can you find in the Scriptures?
What punishment has God pronounced as sure to those who reject his love through Jesus Christ?
What commandment was specially observed by these sons of Rechab?

Practical Teachings.

Do we please God by filial obedience? Why?
How does this lesson show God's yearning love for men?
Notice the danger of continued hardness of heart—
1. It will turn away divine love.
2. It will bring down sure punishment.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Obedience, v. 12–14.
Who spake to the prophet?
For whom was the message given?
What question was the prophet to ask?
What example of obedience is quoted?
What command had the sons of Rechab received?
How had they shown obedience?

2. Disobedience, v. 15.
How had God warned his people?
What message had he given them?
Against what sin had he warned them?
What reward had he promised?
How had they received his entreaty?

3. Consequences, v. 16–19.
Whose conduct does the Lord contrast?
What was the difference between the two people?
What threatenings were uttered against the disobedient?
Why were these judgments declared?
What is said of the disobedient in Prov. 1. 24–26?
To whom besides did the prophet have a message?
What testimony did he bear?
What was to be the reward of obedience?

Teachings of the Lesson.

Where may we learn from this lesson—1. The blessedness of obedience? 2. The consequences of sin? 3. God's faithfulness to his promise?

QUESTIONS FOR YOUNGER SCHOLARS.

Of whom does the Lord speak to Jeremiah in this lesson? **Of the Rechabites, a tribe of Arabs.**
For what reason? **Because they kept the commands of their father.**

What was one of these commands? **To abstain from drinking wine.** (Repeat the GOLDEN TEXT.)

Why did God wish them brought before the people? **Because they were faithful and obedient to the commands of a man.**

What was the life of the men of Judah? **Unfaithful and disobedient to the commands of God.**

What had God done for them? **Sent his servants, the prophets, to tell them how to do right.**

What was his promise if they served him? **Peace and possession of the land of their fathers.**

Did the people turn to the Lord? **They continued to worship idols.**

What did God say should come upon them? **Great and terrible punishment.**

What was God's promise to the Rechabites? **That they should dwell in their land forever.**

Were the laws of the Rechabites wise and good like those of God? **No.**

Why did God so reward them? **Because they obeyed such laws as they had.**

What does God love in his children? **Faithfulness.**

What does Jesus tell us? **"He that is faithful in that which is least is faithful also in much."**

Words with Little People.

God's *blessing* is *certain* to come to every boy and girl who does what the GOLDEN TEXT says; and he knows just how hard it is to obey when you are asked to do, or not to do, something exactly different from your own wishes. If you will read Prov. 5. 20–22; Eph. 6. 1–3; Isa. 41. 13, I think you will be encouraged to try.

THE LESSON CATECHISM.

[For the entire school.]

1. From whom were the Rechabites descended? **From Jonadab the son of Rechab.**

2. What command did Jonadab give to his family? **To drink no wine.**

3. What was said of his descendants in the Golden Text? **For unto,** etc.

4. What promise did God make to this people? **That they should never pass away.**

5. What examples do we find in the Rechabites? **Temperance and obedience to parents.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Five Traits which God Rewards.

I. OBEDIENCE TO PARENTS.

He commanded....his sons performed. v. 14.

"Honor thy father and mother." Eph. 6. 2.

"That it may be well with thee." Eph. 6. 3.

II. TOTAL ABSTINENCE.

Not to drink wine. v. 14.

"Do not drink wine, nor strong drink." Lev. 10. 9.

"Wine is a mocker." Prov. 20. 1.

III. ATTENTION TO GOD'S WORD.

I have spoken unto you. v. 14.

"Hear, and your soul shall live." Isa. 55. 3.

"Come now, and let us reason together." Isa. 1. 18.

IV. WORSHIPING THE LORD.

Go not after other gods. v. 15.

"No other gods before me." Exod. 20. 3.

"Thou shalt worship the Lord." Matt. 4. 10.

V. STEADFAST SERVICE.

Have performed the commandment. v. 16.

"He that endureth....shall be saved." Matt. 10. 22.

"Hold fast that which thou hast." Rev. 3. 11.

THOUGHTS FOR YOUNG PEOPLE.

Lessons from the Rechabites.

1. Like the Rechabites, we should be pilgrims on the earth, not having our affections on worldly things, not seeking worldly pleasures, but living above the world while we are in it.

2. Observe that God takes notice of individuals and their acts. He watched this peculiar people for centuries, took note of their seemingly strange conduct, and held them up to honor. God sees our conduct, and will bring it to the sight of all men.

3. See how much stress God's word lays on obedience to parents. For this virtue a people are promised an everlasting existence. It is a trait needed in our time; let us cultivate it.

4. Notice that God expects us not only to serve him, but to persevere in his service.

5. It would be well for us all to be like the Rechabites in refusing to touch wine or strong drink, which has ruined millions, and is the greatest curse of our time.

English Teacher's Notes.

THE passage appointed for reading presupposes an acquaintance with the former part of the chapter, and with the story of the Rechabites, and it is upon this that the lesson is founded. In opening the subject, therefore, the teacher will have to call attention to three points:

1. *Who the Rechabites were.* We find them living among the people of Judah, and yet distinct from them, and all that this chapter tells of their origin is their descent from Rechab. Of this ancestor we know nothing, but of his son Jonadab we have heard in the story of Jehu, as a man of standing and piety, whose support and countenance the destroyer of the house of Ahab wished to secure. But in 1 Chron. 2. 55, we find that the "house of Rechab" belonged to the family of the Kenites, who came up from the wilderness with the Israelites at the invitation of Moses. Num. 10. 29; Judges 1. 16. They had a settled standing in the land of their adoption, being numbered among its inhabitants, and yet they continued all the while a distinct people.

2. *What was their manner of life.* It was in sharp contrast to that of the nation with whom they had cast in their lot. The Israelites were an agricultural people. They were land owners and land cultivators. The height of their prosperity was to dwell, every man under his vine and under his fig-tree, enjoying the fruits of his labor. And not only so, but they were bound, each one, to his own inheritance. No one settled just where his fancy pleased him. The land had been portioned out by divine ordinance, and was not to be alienated except for a terminable period. Lev. 25. 13, etc., 23.

The Rechabites, on the contrary, possessed no land, and never sought to possess any. They had no settled homes, built no houses, sowed no seed, planted no vineyards, and in fact owned nothing that could not be transported from place to place. Dwelling in the land of Judah, they remained a nomadic people, living in many respects like the Arabs of the present day. And not only did they abstain from cultivating the ground, but they denied themselves the enjoyment of one of the most notable products of the land of Judah, they drank no wine. In regard of their habits, therefore, it

would have been impossible to mistake them for the people among whom they were settled.

3. *What was the reason for this manner of living?* The reason, to them, was simple enough. "Jonadab the son of Rechab our father commanded us." It was a matter of obedience, and they sought for nothing else to justify it. "Thus have we obeyed" was the account they gave of themselves. But what was Jonadab's reason? His command was not simple caprice. It was based upon a desire for their true welfare, and a sharp insight into the future and into the circumstances in which his family were placed, "that ye may live many days in the land where ye be strangers." He foresaw the advantages of being without incumbrance, unfettered by the possession of fields and vineyards, independent of place, having nothing they could not carry with them in case of necessary flight before an enemy. He saw also the evil uses to which the good gift of God, "the fruit of the vine," was often put. He knew whence the "wounds without cause" spoken of by Solomon (Prov. 23. 29) arose; and in view of these evils he enjoined on his family total abstinence from the dangerous drink.

Such were the Rechabites, whose example is, in the passage before us, solemnly set before the people of Judah.

And now what lesson are we to draw from their story and from the words of the prophet Jeremiah concerning them?

First, a double lesson of obedience. The stanch adherence of the Rechabites to the rules laid down by their ancestor is specially commended in the Lord's message to the people of Judah, and the promise attached to it. "Jonadab the son of Rechab shall not want a man to stand before me forever," a promise of which we see the fulfillment in the return of some of the family with the tribe of Judah after the captivity, as we gather from Neh. 3. 14, and of which there is a trace as late as the time of Dr. Wolff, the traveler. In strong and sad contrast to this stands the disobedience of the people of Judah to their heavenly Father and the consequent judgment with which they are threatened. If obedience to the earthly parent is of such importance, how great the call to obey the Father above!

But the Golden Text directs us to look into the details of this obedience: "They drink no wine, but obey their father's commandment." The proposal to them to drink wine was a practical test of their faithfulness. To have bought a field or house, and settled down in a homestead, would have been a matter of some time, and could not have been done without reflection. But the draught that was offered seemed but a small thing, which might soon have been forgotten. Nevertheless they rejected it, thus proving their abstinence to be not a matter of mere habit, but of principle. And the principle underlying it was this: by their father's command they conducted themselves as strangers in the land where their lot was cast, identifying themselves with it up to a certain degree only, and living a life of temperance, soberness, and independence of worldly cares and worldly interests.

And this is what our heavenly Father enjoins upon all his children. They are called to live as "strangers and pilgrims," not to lay up "treasure upon earth," nor to set their affections on things below. They are called to deny "ungodliness and worldly lusts," and to "live soberly, righteously, and godly in this present world," to be "temperate in all things" (1 Cor. 9. 25), using this world "as not abusing it" (1 Cor. 7. 31), or rather, not using it to the full. And a blessed thing it is when this witness can be borne of his children: "They obey their Father's commandments."

Berean Methods.

Hints for the Teachers' Meeting and the Class.

This lesson may be grouped around four names—*Jeremiah, Jonadab, the Rechabites, the Jews*....1. **Jeremiah.** When he lived, his character, his mission, conduct, etc....2. **Jonadab.** Who he was, when he lived, his character....3. **The Rechabites.** Their customs, why they were in Jerusalem, how they were tested, what traits they showed, their after history in modern times....4. **The Jews.** Their conduct and character; how the Rechabites were an example to them....A good lesson from which to talk total abstinence; yet total abstinence is not the main teaching of the lesson, but it may well be presented, and other texts of Scripture bearing upon it should be cited....The great duty enforced by this lesson is *obedience:* 1.) To God; 2.) To parents....Show from this lesson how God rewards obedience to parents, and thence how we may look for reward in diligent and persevering service of God.

Songs from the Epworth Hymnal.

262. I'm a pilgrim, and I'm a stranger.
261. I'm but a stranger here.
301. Lo, a mighty host is rising now.
303. Now to heaven our prayer ascending.
304. Gushing so bright in the morning light.

Lesson Word-Pictures.

It is a harvest-scene. I see a festive group of brown-armed workers. I catch the merry laugh and ringing shout. I hear the clink of the brimming harvest-cups, and I see them when lifted and then emptied. But the sons of Jonadab who are there, the Rechabites, will not they drink? No, they will not touch the mad harvest-cup. They hear the voice of their father commanding, "Ye shall drink no wine." It is a marriage-feast. I watch the guests reclining on the couches at the marriage-supper. Song and jest go the giddy round of the banqueters. And now they raise the cup in whose warm, crimson depths glitter a snake's cold, jeweled eyes. The sons of Jonadab are there, but they lift no snake-loaded cup. They still hear the voice of their father crying, "Ye shall drink no wine." And now what does this stir mean one day in the chamber of the sons of Hanan, in the temple? People are bustling in. Here comes Jeremiah. Who are those men he is leading along? They are Rechabites. And those pots and cups on the floor? Wine is there, the snake-cup of fire. "Drink ye wine," says Jeremiah. Will they not at the word of the prophet? Hark! There

comes again from their lips the noble refusal to touch the cup and disobey their father. The prophet's soul burns with the flame-winged message of inspiration. He sees again and again the obedience of Jonadab's sons. He beholds Jehovah's prophets going out to Israel. In haste to give their message, they are leaving early in the morning, pleading with the people wherever they find souls, in market-place and field, in city-streets and lonely mountain-paths. In vain, in vain! And now the prophet sees the scattering of an exiled people, while Jonadab needs not a descendant to stand before God forever.

Primary and Intermediate.

LESSON THOUGHT: *God's Right to Our Obedience.*

Print "Instruction" on the board. Tell that God sent Jeremiah to offer something to the Jews. He had it to give to them; he wanted them to have it because he loved them. He has the same thing to give to us. He wants us to have it. What is it? Talk about instruction; explain what it is, using familiar illustration, so that the smallest child may understand. Show how we may receive it from God—by hearing him speak. Johnny is going to do an errand for his father. How shall he do it? He has to "receive instruction," to be told how to do it, and he can only receive the instruction by hearing his father's word. So we must listen to God if we want to learn how to walk in his ways.

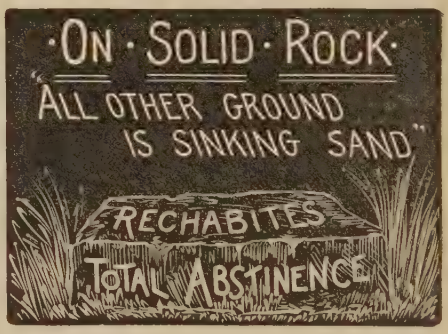
The Words of Jonadab to his Sons. God told Jeremiah to tell the Jews how the sons of Jonadab minded their father. He made a rule that they should never drink wine or live in houses, and although Jonadab had long since died, none of his children's children had broken the rule. Tell what a healthy race the sons of Jonadab, or the "Rechabites," were, and show how much better it is, even for this life, to avoid any thing that can intoxicate. This lesson may be impressed by burning a tea-spoonful of alcohol, and teaching total abstinence from all such fiery stuff. Tell that God has promised long life to those who obey their parents, and that God followed these obedient children with his blessing. He knows now who the obedient ones are, and his blessing rests upon them.

The Words of God to the Jews. God said that he had spoken to the Jews again and again, sending his prophets to tell them what God their Father said they must do, and yet they had not obeyed. They were taking something much worse than wine—their own will and way, and he only asked them to take his will and way which would lead to happiness and safety. But they would not hear. Therefore he said he would have to bring trouble upon them. Read verse 17.

Practical Truth for Us. Call out ways in which God speaks to us—his book, the Bible, our pastors, our teachers, our parents, who teach us to know God, good books, etc., etc. Show that God is interested in our hearing him and minding him. Why? Because he loves us. Teach that God has a better right to our obedience than Jonadab had to the obedience of his sons. Let children give reasons why God has a right to us. Teach that sorrow and certain punishment will follow disobedience.

Blackboard.

BY J. B. PHIPPS, ESQ.



Here is a great rock—a sure foundation stone. On it is imbedded the Rechabites. What is this rock? *Total Abstinence.* All other ground is sinking sand. This is the solid platform on which all children, as well as grown people, should stand. It is immovable, and is above the danger line.

SUNDAY SCHOOLS
HOULD STAND ON THE
OLID STONE OF
TRICT OBRIETY.

B. C. 587.] **LESSON IV. CAPTIVITY OF JUDAH.** [**Jan. 24.**

2 Kings 25. 1-12. [*Commit to memory verses* 11, 12.]

1 And it came to pass in the ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Neb'u-chad-nez'zar king of Bab'y-lon came, he, and all his host, against Je-ru'sa-lem, and pitched against it; and they built forts against it round about.

2 And the city was besieged unto the eleventh year of king Zed'e-ki'ah.

3 And on the ninth *day* of the *fourth* month the famine prevailed in the city, and there was no bread for the people of the land.

4 And the city was broken up, and all the men *of war* fled by night by the way of the gate between two walls, which *is* by the king's garden: (now the Chaldees' *were* against the city round about:) and *the king* went the way toward the plain.

5 And the army of the Chal-dees' pursued after the king, and overtook him in the plains of Jer'i-cho: and all his army was scattered from him.

6 So they took the king, and brought him up to the king of Bab'y-lon to Rib'lah; and they gave judgment upon him.

7 And they slew the sons of Zed'e-ki'ah before his eyes, and put out the eyes of Zed'e-ki'ah, and bound him with fetters of brass, and carried him to Bab'y-lon.

8 And in the fifth month, on the seventh *day* of the month, which *is* the nineteenth year of king Neb'u-chad-nez'zar king of Bab'y-lon, came Neb'u-zar-a'dan, captain of the guard, a servant of the king of Bab'y-lon, unto Je-ru'sa-lem:

9 And he burnt the house of the LORD, and the king's house, and all the houses of Je-ru'sa-lem, and every great *man's* house burnt he with fire.

10 And all the army of the Chal-dees', that *were with* the captain of the guard, brake down the walls of Jerusalem round about.

11 Now the rest of the people that were left in the city, and the fugitives that fell away to the king of Bab'y-lon, with the remnant of the multitude, did Neb'u-zar-a'dan the captain of the guard carry away.

12 But the captain of the guard left of the poor of the land *to be* vine-dressers and husbandmen.

General Statement.

The wicked Jehoiakim, whose reign was referred to in the last two lessons, was slain—whether by his own people or by enemies is unknown—after a reign of eleven years. His son Jehoiachin succeeded to the throne, but sat upon it only a hundred days, for he was carried away captive by Nebuchadnezzar, and with him many of the nobles and best of the people. This was Nebuchadnezzar's second invasion of the land, B. C. 598. He placed upon the throne the uncle of the deposed king, who was the son of Josiah, and the brother of Jehoiakim. He took the name of Zedekiah, "the righteousness of the Lord," a name which seemed to show a desire to reign justly. He took an oath of allegiance to the great king of Babylon, and had he kept it all might have been well. But in an evil hour he followed the counsels of the ambitious nobles around him, rejecting the advice of Jeremiah, and rebelled against Nebuchadnezzar. He aimed for independence, relying upon the hope of assistance from Egypt, and from the smaller states around, all of which were restless under the Babylonian yoke. Having chosen his course, he pursued it regardless of results. He threw Jeremiah into prison because of his opposition to his policy; he compelled the people to endure heavy burdens of taxation, and he prepared to defend his capital against the Chaldeans. But all was in vain, Jerusalem's hour had come. The city was besieged by the Chaldean armies for more than a year, while within its walls the people starved, and princes gave their gold for a crust of bread. When the walls were broken down, Zedekiah tried to escape, but he was seized, and taken before King Nebuchadnezzar. His children were slain in his sight, his eyes were put out, and in blindness he was sent to prison in Babylon. Thus fell the throne of David, which had stood with varying fortunes for four hundred and fifty years.

Explanatory and Practical Notes.

Verse 1. In the ninth year. Zedekiah, the last king of Judah, began to reign in 598 B. C.; so that the final siege of Jerusalem, which is here referred to, began in 590 B. C. **Tenth month.** Geikie gives the date of the investment, December 10, 591 B. C. This would make its fall take place in 588, instead of 587. **Nebuchadnezzar.** He was the son of Nabopolassar, the founder of the Babylonian Empire, and began to reign about 604 B. C. He was a great warrior, a great conqueror, and a great builder. Nearly all the bricks found at Babylon bear his name. He conquered all the lands from the Tigris to the Mediterranean; but his empire passed away soon after his death. **Babylon.** See note on verse 8, below. **And all his host.** Twice before had these stern Chaldean soldiers stood around Jerusalem, once in the reign of Jehoiakim, when Daniel and his friends were carried away; again when the young king Jehoiachin was taken to Babylon. **Against Jerusalem.** The cause of their invasion was the rebellion of Zedekiah, who had aimed to become independent of the great king at Babylon. **Built forts.** Towers for attack, from which the besiegers could hurl their missiles into the city. They were sometimes placed upon wheels and pushed up close to the walls.

2. Unto the eleventh year. The siege lasted for sixteen months; though it was interrupted for a time, while the Chaldean army was called away to repel an attach of Hophra or Apries, the king of Egypt. The Jews rejoiced, thinking that they were now freed from their enemies. But the Egyptians were repelled and the Chaldeans returned, to press the siege with greater vigor.

3. Fourth month. This date is wanting in the text, and is supplied from the parallel account in Jeremiah 52. **The famine prevailed.** Fearful pictures of the famine are given in the prophecy and Lamentations of Jeremiah. Nobles, delicately brought up, were staggering through the streets, and digging with skeleton fingers in dung-heaps for a morsel of food. Mothers boiled and devoured the flesh of their own children. From the want of food, and the unburied corpses of the dead, a pestilence was engendered, which swept away multitudes. **The people of the land.** The city was crowded with refugees, who had sought its walls for safety from the Chaldeans. (1) *See what are the wages which Satan gives to those who serve him!* (2) *There is a hunger of the soul which leads to a worse fate than hunger of the body.*

4. The city was broken up. A breach was effected in the walls, through which the besiegers poured in, and penetrated to the heart of the city, while the princes of Nebuchadnezzar took their seats in state at the entrance of the deserted temple. **The men of war fled.** Zedekiah, his family, and a few soldiers escaped by night on the side opposite to that by which the Chaldeans had entered. **Between two walls.** Probably those on the east and west of the Tyropœon Valley. **By the king's garden.** This may have been in the district known as Ophel, south of the temple. **Toward the plain.** His aim was to reach the Jordan valley near Jericho, and escape to the mountains of Gilead on the east of the river. (3) *Those who place themselves under God's care are safer than behind hosts of men.*

5. Pursued. The alarm was given, and detachments were sent by the only two roads over which the king might escape. **Overtook him.** Josephus says that the king was recognized and betrayed to the Chaldeans by some Jewish deserters. **Plains of Jericho.** At the widest part of the Jordan valley, near the Dead Sea. **Army was scattered.** "Save himself who can!" said Napoleon, after the battle of Waterloo. Each man looked after his own safety, leaving the king to his enemies. (4) *The wicked are selfish, and care for themselves alone.*

6. They took the king. The Chaldeans at last seized their prey. **To Riblah.** A city in the valley of Lebanon, thirty-five miles north of Baalbec, and ten days' journey from Jerusalem. With what misery did Zedekiah travel up the steep hills toward his doom! **They gave judgment.** Josephus relates that Nebuchadnezzar reproached Zedekiah bitterly for his ingratitude and perfidy to his promise, and then gave him his cruel sentence. (5) *Sin is sure to find out the sinner.* (6) *God uses the cruelty of one wicked man to punish the sins of another.*

7. Slew the sons. The last glance of the hapless king was cast upon his own children, slaughtered for *his* crimes. (7) *So now the innocent children of the drunkard and the wrong-doer are the heaviest sufferers by their sins.* **Put out the eyes.** Probably by piercing them with javelins; perhaps by the hand of Nebuchadnezzar himself, as monuments show to have been the custom of Assyrian kings **Bound him.** From Ezek. 19. 9, (Rev. Ver.) it has been supposed that he was dragged by a hook through his lips, and placed in a cage, just as may be seen on the Ninevite bas-reliefs. **Carried him to Babylon.** Jeremiah had prophesied (32. 4) that Zedekiah should see and speak with the king of Babylon; Ezekiel had predicted (12. 13) that he should be brought to Babylon and die there, but should not see it, and both predictions were fulfilled. He died in prison, but his obsequies were celebrated with the honors befitting a king. Jer. 34. 4, 5. (8) *God, who fulfills his warnings, is equally sure to keep all his promises.*

8. In the fifth month. After its capture the city stood for a month awaiting orders from Nebuchadnezzar. **Nineteenth year.** As Zedekiah was no longer king, the date is given from the accession of Nebuchadnezzar, which was in 604 or 605 B. C. **Babylon.** One of the most ancient cities of the world, founded by Nimrod, and standing on both sides of the river Euphrates. For many centuries it was overshadowed by and subject to the younger city of Nineveh, but became independent about B. C. 625, and soon supplanted its rival in the empire of the East. Under Nebuchadnezzar it rose to vast size and great beauty. It was surrounded by walls three hundred and fifty feet high, eighty-seven feet thick, pierced by one hundred gates. Within it were the temple of Bel, and the famous hanging gardens, on an artificial hill, commanding a view of the entire city. It was captured by Cyrus B. C. 538, and again by Darius Hystaspes, who despoiled it, after which it gradually sank into ruin, and has long been unoccupied. **Nebuzar-adan, captain of the guard.** Literally, "Chief of the executioners." He was the officer to whom was intrusted the destruction of the city.

9, 10. Burnt the house of the Lord. The temple, which had been standing for more than four hundred years. **The king's house.** This probably stood near the temple, perhaps on its southern side. **All the houses.** The Rev. Ver. reads, "All the houses of Je-

rusalem, even every great man's house." They destroyed all the houses that were of any importance. **Brake down the walls.** The reason for this destruction was partly to revenge upon the Jews their rebellion, partly to make safe and sure the frontier of the empire toward Egypt, by leaving no strongholds to be held by enemies.

11. The rest of the people. All except the poorest and meanest, who were not considered worth carrying into captivity. **The fugitives that fell away.** There was a party among the Jews who favored the Chaldeans, seeing that opposition was useless. These and others had deserted to Nebuchadnezzar during the siege. **Carry away.** To Babylon, a journey of nearly twelve hundred miles.

12. Left the poor. There was still a large population of the poorer class; increased after the departure of the Chaldeans by those who had escaped and been in hiding. **To be vine-dressers and husbandmen.** Farm lands were assigned to them (Jer. 39. 10) and they were placed under the rule of Gedaliah, a friend of Jeremiah, and a grandson of Shaphan, who had aided in the reforms of Josiah. (9) *Oftener than men realize, it is well to be poor and obscure.*

HOME READINGS.

M. Captivity of Judah. 2 Kings 25. 1–12.
Tu. The captivity foretold. Jer. 35. 1–14.
W. Jerusalem defaced. 2 Kings 25. 13–21.
Th. The desolation foreshown. Ezek. 12. 8–16.
F. The Saviour's mourning for Jerusalem. Matt. 23. 34–39.
S. The desolation of Jerusalem. Psa. 79. 1–13.
S. Mourning for Judah. Psa. 137. 1–9.

GOLDEN TEXT.

By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. Psa. 137. 1.

LESSON HYMN. 7.

Hymnal, No. 379

Depth of mercy! can there be
Mercy still reserved for me?
Can my God his wrath forbear,—
Me, the chief of sinners, spare?

I have long withstood his grace;
Long provoked him to his face;
Would not hearken to his calls;
Grieved him by a thousand falls.

Now incline me to repent;
Let me now my sins lament;
Now my foul revolt deplore,
Weep, believe, and sin no more.

TIME.—587 B. C. End of kingdom of Judah. In Greece, the 48th Olympiad. Year of Rome, 166.

PLACE.—Same as in Lesson II, also Riblah.

RULERS.—Same as in Lesson II, except Zedekiah, twentieth and last king of Judah, reigning 598–587 B.C.

CONNECTING LINK.—Twenty years have elapsed. Jehoiakim's reign has ended. Nebuchadnezzar has made the country a Babylonian province. Jehoiakim, eight years old, has been made king: his government has rebelled, and Nebuchadnezzar having again appeared before Jerusalem, has carried the king away captive and put Zedekiah in his place. An evil reign has followed, ending in the destruction of the city and the captivity of the people.

DOCTRINAL SUGGESTION.—The wages of sin.

QUESTIONS FOR SENIOR STUDENTS.

1. A Besieged City, v. 1–3.
What is meant by the phrase, "A besieged city?"
What means were taken to "besiege" Jerusalem?
What were the effects of this siege before the city fell?
What other sieges did Jerusalem sustain?

2. A Captured King, v. 4–7.
Did Zedekiah the king surrender?
What does his escape show as to the completeness of the environment?
How was his capture effected?
What changes have the years since then brought in the treatment of captives?
Were any other kings of Judah ever made captives?

3. A Destroyed City, v. 8–10.
How much of Jerusalem was destroyed?
Name some of the "great houses" probably burned by Nebuzaradan. 2 Sam. 5. 11; 2 Kings 7. 1.
How many years had been spent in building up this magnificent city?
Did any other destruction ever come upon this city?

4. A Captive People, v. 11, 12.
What prophecy was fulfilled by this captivity?
Are there any other Scripture instances of a people carried away captive?
How long before had the prophecy of captivity first been made?
How long did this captivity last?
What pathetic fragment of song composed at this time does our Golden Text give?

Practical Teachings.

Israel and Judah are types of human life—
1. Sinning early in life.
2. Often warned by God's word.
3. Tenderly loved even in sin.
4. Freely forgiven whenever repentant.
5. Terribly punished if persistent in sin.

How is your life going?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. A Besieged City, v. 1–3.
Who besieged Jerusalem?
Why? 2 Kings 24. 20.
With what was the city surrounded?
How long did the siege last?
What calamity fell upon the people?

2. A Captured King, v. 4–7.
How did the siege end?
What did the defenders of the city do?
Where was the king captured?
Before whom was he taken?
What punishment was inflicted upon him?
To what place was he finally taken?
What prophet predicted Zedekiah's fate? **Jer. 32. 4.**

3. A Destroyed City, v. 8–10.
Who was sent to the captured city?
What havoc did he cause?
What did his army destroy?
What spoil was carried away? 2 Chron. 36. 18.

4. A Captive People, v. 11, 12.
Who were carried away captive?
To what place were they carried?
Who were left in the land?
For what purpose?

Teachings of the Lesson.

Where are we taught from this lesson—1. The danger of evil doing? 2. The cruelty of wicked men? 3. The fate of a people who forget God?

QUESTIONS FOR YOUNGER SCHOLARS.

Who besieged Jerusalem in the reign of Zedekiah? **Nebuchadnezzar, king of Babylon.**

How long did his army surround it? **A year and a half.**

What was Zedekiah and his soldiers obliged to do? **To fly by night.**

Who pursued them? **Nebuchadnezzar and his army.**

What befell Zedekiah? **He was taken prisoner.**

What was the fate of his sons? **They were killed before his eyes.**

What was Nebuchadnezzar's command for Zedekiah? **That his eyes be put out and he be thrown into prison.**

What was done to Jerusalem? **The holy temple and all the walls and houses were burned.**

Why did they do this? **So as to entirely destroy the city.**

What became of the people? **Many were killed.**

What of those who were spared? **Nearly all were carried as slaves to heathen lands.** (Repeat the GOLDEN TEXT.)

Why did the people of Judah have such trouble and sorrow? **Because they left the Lord of their fathers and bowed down to idols.**

Did their idols give them help? **No; they had no power to do so.**

Could God have helped them? **Yes, if they had trusted in him.**

What does God always give his people? **Victory over their enemies.**

Words with Little People.

Because the Jews obeyed *not* the commandments of God, he let the king of Babylon carry many of them away from their pleasant homes in Jerusalem as captives. The GOLDEN TEXT tells you where they went and how they felt. Did wrong-doing ever make you happy in the end? Which is better to do, disobey as they did, or as in Job 36. 11?

THE LESSON CATECHISM.

[For the entire school.]

1. How long did the kingdom of Judah last? **Four hundred years.**

2. What was the cause of its destruction? **The wickedness of its people.**

3. What was the name of its last king? **Zedekiah.**

4. By whom was it destroyed? **By the Chaldeans under Nebuchadnezzar.**

5. What became of Jerusalem and the temple? **They were burned.**

6. Where were the people of Judah taken captive? **To Babylon.**

7. What did they say, as given in the GOLDEN TEXT? **By the rivers,** etc.

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Results of Sin in this Life.

I. WAR.

King of Babylon ...came....against Jerusalem. v. 1.

"All these are the beginning of sorrows." Matt. 24. 8.

II. WANT.

The famine prevailed in the city. v. 3.

"The crown is fallen from our head." Lam. 5. 16.

III. DESTRUCTION.

The city was broken up. v. 4.

"How doth the city sit solitary." Lam. 1. 1.

IV. FAILURE.

So they took the king. v. 6.

"Thou shalt not escape." Jer. 34. 3.

V. SORROW.

Slew the sons....before his eyes. v. 7.

"The seed of the wicked shall be cut off." Psa. 37. 28.

VI. DARKNESS.

Put out the eyes of Zedekiah. v. 7.

"Blinded....them which believe not." 2 Cor. 4. 4.

VII. BONDAGE.

Carried him to Babylon. v. 11.

"Delivered me into their hands." Lam. 1. 14.

THOUGHTS FOR YOUNG PEOPLE.

The Lessons of the Captivity.

1. The captivity was the result of sin, and the lesson of all history is that national wrong is followed by national woe. The only safety of England and America, the two great nations of to-day, is in their righteousness.

2. We see in the last king of Judah, as we saw in the first, the results of following evil counsel. If Zedekiah had been wise, and followed the advice of Jeremiah, he might have lived in honor.

3. We see that even God's people are forsaken when they forsake God. To have the name of God's people will not save those who are unfaithful to their God.

4. We see that rank and greatness have their perils, from which a lowly position is free. What vine-dresser in Judah would have changed places with the blinded captive Zedekiah?

5. Even the darkest cloud has a silver lining. The captivity was after all the means of Israel's new life and new faithfulness. Out of those captives God called forth a new nation.

English Teacher's Notes.

THERE is a story told of two rabbis in the Holy Land of whom one was weeping, the other laughing. "Why do you weep?" said the second rabbi to the first. "I weep," replied he, "because of the hill of Zion, which is desolate, and foxes walk over it (Lam. 5. 18). But tell me, how is it possible for you to laugh?" "I laugh," rejoined the other, "because I see that the threatenings of God have been fulfilled to the very letter in the state of our city and country. Is not his promise of restoration equally sure of fulfillment?"

I have placed this story at the commencement of my "notes," because I think it indicates the best line to pursue in teaching the passage for to-day. The sad story of the fall of Jerusalem and the captivity of Judah is a striking instance of the faithfulness of God's word, of the sure and certain fulfillment of all that word foretells.

Two Sundays ago we read the solemn warning of Jeremiah, spoken, by divine direction, to the multitudes who assembled at the gate of the temple, proud of their position and privileges, and confident in their strength. To-day we are shown, in the Golden Text, a sad contrast—a company of exiles, mourning over the loss of all wherein they had gloried, weeping by the "waters of Babylon," for that which was now nothing but a fond memory—"we wept . . . when we remembered Zion." And in the passage for reading we have a short but terrible picture of the accomplishments of the judgments which had been predicted by the prophet. One only of the evils threatened is not included here, its fulfillment having taken place earlier, namely, the drought (Judges 10–12) of which we get a description in Jer. 14. 1–6. The passage gives us,

1. *The siege*—predicted in Jer. 8. 14–16. The Chaldeans have at last encompassed Jerusalem. They have encamped round about the city so that no fugitives can escape, and no supplies can enter from without. And the siege is not simply a blockade. It is actively carried on. There are "forts" or "siege towers" built round about it—huge erections on which engines could be placed for throwing destructive missiles into the city, or perhaps movable towers, from which the besiegers attempted to reach the top of the walls. For eighteen months the siege lasts, and after a time the supply of food grows short, and then comes,

2. *The famine*—predicted in Jer. 9. 15 (see also Jer. 32, 26), and bringing in its train the pestilence. Jer. 9. 21. This forms one of the chief horrors of a long siege. At the siege of Haarlem, in the Low Countries (1573), the inhabitants were reduced to eat the hides of horses and oxen, and even boiled

shoe-leather, consuming also the nettles and grass from the church-yards. At Leyden men and women quarreled with dogs for scraps of food to be found in the gutter, and the pestilence there carried off six or seven thousand people. A description of the famine at Jerusalem is given in Lam. 2. 11, 12, 19; 4. 4, etc.; 5. 10.

3. *The flight*—predicted Ezek. 12. 1–12. At last the city can hold out no longer, and the enemy pours in. The gate "by the king's garden" (supposed to be at the south-eastern corner of the Tyropœon valley) is perhaps less watched in the moment of victory, and king and soldiers try to save themselves this way. But in vain. There follows,

4. *The sword*—predicted Jer. 9. 16; Ezek. 5. 12. First, the sons of Zedekiah, later on the principal men of the city, fall by the hands of the Chaldeans, besides further slaughter at a still later period. See Jer. 41. 42.

5. *The carrying away captive*—predicted Jer. 9. 16. The city they loved and the temple on which they prided themselves have been destroyed by the flames. And now the old familiar scenes must be left, the inheritance of their fathers given up, and they who had been a separate people, distinct from and unlike the nations round about, go into captivity in a strange land. The fall of Jerusalem, the ruin of the kingdom of Judah, is complete.

Thus the word of God in its threatenings of judgment was fulfilled.

Was that the end of Judah and Jerusalem? No. At the very time that these things began to come to pass the promise of future restoration was given. Jer. 32. 36, 37, etc. After seventy years had passed this word was also fulfilled, as we shall read later on. But where are the Jews now? Scattered—far more widely than during that first captivity, in some countries even now treated with contempt and cruelty, while their city and country are in the hands of strangers. Again in their case the threatenings of God's word have been fulfilled. The Jew is a living, universal witness to the faithfulness of that word. Dare we trifle with such a word—a word that tells us plainly that the "wages of sin is death," and that "whatsoever a man soweth, that shall he also reap?"

But as surely as those seventy years of captivity passed away, so shall also the centuries of dispersion and suffering for the Jews have an end. The word of the Lord is pledged to restore them. Isa. 43. 5, 6. The Bible tells of a glorious future for them. And yet more glorious are the promises to the Church of Christ, "where there is neither Greek nor Jew." Col. 3. 4, 11. Read the last two chapters of Revelation, and say, would you not like to make these promises your own?

Berean Methods.

Hints for the Teachers' Meeting and the Class.

In connection with this lesson, it might be well to review the names of all the twenty kings of Judah. Write their initials, and have them repeated, if there is time for a preliminary lesson—R., A., A., J., J., A., Qu., A., J., A., U., J., A., H., M., J., J., J., J., Z....Draw a map; locate Babylon, Riblah, Jerusalem; show the route of Nebuchadnezzar's march, and that of the captives to Babylon....Show the immediate crimes of Zedekiah leading to his dethronement and captivity: 1.) Ambition; 2.) Following evil counsel; 3.) Falsehood; 4.) Distrust of God....Show the results of sin in this life, from the Analytical and Biblical Outline....Do not fail to notice that the innocent children of Zedekiah suffered for his crimes, and illustrate the same principle now....The judgment of Zedekiah a type of another judgment to come....How God brought good out of the evil of the captivity....Tell about another Jerusalem, the city of God, which shall never be destroyed, and of which we may all be citizens.

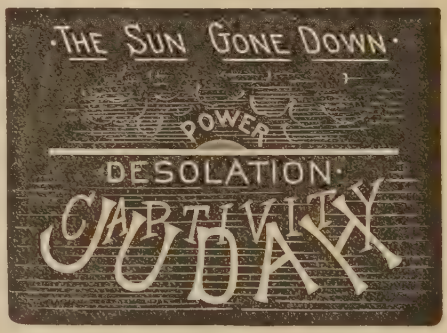
References. FREEMAN'S HAND-BOOK. Verse 1: The "fort," 565. Ver. 4: Fortifications, 366. Ver. 7: Prisoners blinded, 360; Fetters, 360. Ver. 8: The captain of the guard, 71. Ver. 11: Deportation, 352.

Songs from the Epworth Hymnal.

133. How firm a foundation.
109. Depth of mercy.
180. He leadeth me.
163. My Jesus, as thou wilt.
162. Art thou saddened?

Blackboard.

BY J. B. PHIPPS, ESQ.



This blackboard sketch is intended to illustrate the loss of power, strength, and glory of the kingdom of Judah. Their sun has gone down; darkness and desolation is over the land. Captivity is the condition of the people. Jerusalem is destroyed. Will the sun rise again?

SUGGESTION. Make the sketch before the session of the school, and, if you use colored chalk, make the word Judah in brown or blue, and the other words in stronger, brighter colors.

JERUSALEM DESTROYED,

468 years after David's reign began.
424 years after Solomon's Temple.
388 years after Revolt of Ten Tribes.

Lesson Word-Pictures.

O sad, sad day! Stand on Jerusalem's walls and look off. On every side is an armed host! Toward the Great Sea, along the roads to Damascus, Jericho, Hebron, all around the deep, rugged ravines, wherever any important position is to be covered, there is the grim Chaldean. See the "forts" that stubborn and defiant have been "built against" the city "round about." And hark! With what a crashing sound the huge battering-rams are driven against the walls! How the

people down in the streets, at the sound, start and tremble and try to run! The people down in the streets? They don't look strong enough to bear a violent tremble, and as for running, it is very brief. Such pale, hungry, weak creatures! It is Famine gaunt and hollow-eyed that mocks the children crying for bread, and mocks the fathers who do not cry, but, faint and disheartened, go to the walls and try to fight the Chaldean. That enemy daily crowds nearer. The rents in the poor old walls gape bigger and bigger as the crash and thunder of the battering-rams grow heavier and heavier. "It is useless to hold out longer," cries Jerusalem. And listen! One night, there is a hurried, heavy trampling down in the city's streets. "The men of war are fleeing!" The battered, tumbling gates are forced back, and out they go! The king too is there. He goes by "the way toward the plain." Hark, Zedekiah! The Chaldean chariots are rumbling behind you, for your flight is known. Now, hurry, hurry! Drive faster, faster, O king! Hungry, trembling fugitive, though a crown is on his head! Alas! he is overtaken. He is snatched away and borne to Babylon's king. Zedekiah's sight is continued long enough to witness the slaughter of his sons, and then, after this cruel service, their light is extinguished forever. In brazen fetters, sightless and friendless, he is carried to Babylon. Another day of shame for Jerusalem. Babylon's king has sent a captain to complete the destruction already begun. Look down into the streets and you will see men every-where running with torches. There flames toward the sky the house of a noble, and here smokes and crackles the beautiful home of the king. And see! From the temple itself shoot up the angry flames! All over the city ravages the angry, roaring fire, till Jerusalem is only a blackened cinder. Now, the Chaldeans have gone to the walls. Is there any goodly tower and strong "bulwark" still in place? Down, down in confusion, the heavy stones are rolled, and Zion's head bowed in shame still lower. When a long, tearful captive-line files off toward Babylon, and turns to see dear Jerusalem once more, only a blackened stone heap is there. Night comes, and in the white moonlight the jackal undisturbed roves through the forsaken, fire-ravaged streets, and hungry-eyed prowls in the very Holy Place of the temple.

Primary and Intermediate.

LESSON THOUGHT. *Sin Works Ruin.* Ask what the great sin of the Jews was, and show that idolatry is just not wanting God, and putting something or somebody in his place. Tell what some of the idols are that children worship—play, nice clothes, good food, their own way, etc., and teach that Jesus is the only cure for idolatry.

God's Punishment for Sin. Ask what Jeremiah had foretold about Jerusalem. Tell something about the beauty and glory of the holy city and the love the Jews had for it. Tell that it was its outward beauty that they loved, and not the beauty that God wants us to love. Tell how the army of Nebuchadnezzar, king of Babylon, came against Jerusalem, and made forts around it from which they shot darts and arrows at the Jews who were on the walls or towers of the city, so that no one could go in or out of the gates. Jeremiah the prophet was shut up in the city, and the king, Zedekiah, wanted him to pray that the city might be saved. Jeremiah told the king that if he would not fight any more the city should not be burned and he would not be put to death. But Zedekiah would not obey the Lord. When there was no more food left in the city, the king fled with his army, out of the city, but the Chaldeans followed him and brought him back to Nebuchadnezzar, and he had his eyes put out and was kept in prison until he died. Tell that this was because he disobeyed God. Then tell how the city was burned—the temple, the king's palace, and all the beautiful houses in the city, and all the walls around the city were broken down. This was God's punishment of the Jews for not obeying him. Call for Golden Text, and teach that when it was too late, the people wept for their beautiful city which had been destroyed for their own sin. Teach that some day we too shall have to weep if we do not mind God.

Practical Truth for Us. Make a heart on the board, and teach that God wants each little heart for his temple. Make something to represent forts around the heart, and tell that enemies are in these forts, waiting to destroy the temple. Let children help to name the enemies in the forts, such as pride, self-will, etc., and show that they are watching their chance to get in and destroy the place which God wants kept for himself. What can protect the heart? If Zedekiah had listened to God and obeyed him, he and his city would have been saved; but he chose his own way, and so sin worked ruin. Let us choose God's way.

B. C. 605.] **LESSON V. DANIEL IN BABYLON.** **[Jan. 31.**

Dan. 1. 8-21.

[*Commit to memory verses* 20, 21.]

8 But Dan'iel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

9 Now God had brought Dan'iel into favor and tender love with the prince of the eunuchs.

10 And the prince of the eunuchs said unto Dan'iel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which *are* of your sort? then shall ye make *me* endanger my head to the king.

11 Then said Dan'iel to Mel'zar, whom the prince of the eunuchs had set over Dan'iel, Han'a-ni'ah, Mish'a-el, and Az'a-ri'ah,

12 Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.

13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.

14 So he consented to them in this matter, and proved them ten days.

15 And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

16 Thus Mel'zar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

17 As for these four children, God gave them knowledge and skill in all learning and wisdom: and Dan'iel had understanding in all visions and dreams.

18 Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Neb'u chad-nez'zar.

19 And the king communed with them; and among them all was found none like Dan'iel, Han'a-ni'ah,

Mish'a-el, and Az'a-ri'ah: therefore stood they before the king.

20 And in all matters of wisdom *and* understanding, that the king inquired of them, he found them ten times better than all the magicians *and* astrologers that *were* in all his realm.

21 And Dan'iel continued *even* unto the first year of king Cy'rus.

General Statement.

We are now taken across plains and deserts from Jerusalem to Babylon. Around the great Arabian desert, in the route of the captives, it is a journey of twelve hundred miles. We follow the valleys of Lebanon northward to the Euphrates, and then travel down its stream until at last we come to Babylon, the mistress of the East, and the lady of kingdoms. In the days of Nebuchadnezzar it was a vast city, with strong walls and lofty buildings; now it lies in ruin, without even an Arabian tent upon its site. In the company of the first captives, who were taken from Jerusalem in the reign of Jehoiakim, B. C. 607, there were a number of young princes, chosen for their beauty and intelligence, to dwell in the conqueror's palace. Four of these princes formed a little group, who, in exile from the and of their fathers, among idol-worshipers, surrounded by all the enticements and pleasures of a palace, resolved to live faithful to the God of Israel. In the pursuance of this purpose, they determined to forego the pleasures of the Babylonish feasts, which would compel them to associate with the wicked, and to partake of food and drink offered to idols. There was some danger that this abstinence would expose them to the wrath of the king, but they made trial, and were rewarded with the approval of their consciences, the favor of God, and the respect of their fellow-men. Daniel, who was their leader, was endowed with rare gifts, both in statecraft and in sacred lore, and soon attracted notice from the king, who advanced him to the highest place among his counselors. He lived in honor until extreme old age, and witnessed the return of his fellow-countrymen from exile.

Explanatory and Practical Notes.

Verse 8. Daniel. One of the noblest personages in Bible history, eminent for his exalted rank, his pure character, and his high inspiration. He belonged to a noble family, perhaps related to the king, and was one of the young princes carried captive to Babylon in the reign of Jehoiakim, B. C. 607, probably as hostages for the loyalty of the government. At the court of Nebuchadnezzar, his talents and character, aided by the favor of God, brought him into notice and honor. He interpreted the visions of the great king, and was advanced to high position, which he retained through all the changes of the throne, until the reign of Cyrus. He lived to witness the return of his people from captivity, B. C. 536, but, on account of his extreme age, remained in Chaldea until his death, the date of which is unknown. **Purposed in his heart.** It was a solemn, deliberate resolution, springing from the conscience, and fixed in the will. (1) *Noble deeds are inspired by noble determinations.* (2) *Notice how one young man's will influenced others.* **Would not defile himself.** 1.) Because the Jewish law was very strict in reference to food, and the royal tables contained meats ceremonially "unclean." 2.) At every banquet an oblation of food and drink was offered to the gods, thus making the partakers worship idols. 3.) The food was often a part of the idol sacrifices, hence to eat it would indirectly sanction idolatry. 4.) The rich food of the palace tended to excess and corruption of morals, and the luxury of Babylon was the great cause of its ruin. 5.) The purpose of the king may have been to make these young Jews satisfied with the palace and forgetful of their own land. 6.) Perhaps Daniel deemed feasting unsuitable in captives who were mourning for Zion. **The king's meat.** Such refusal to partake of food is common in the East, where caste in some form is universal. **The wine.** Drunkenness led to Babylon's overthrow, for it was captured by Cyrus while the guards were intoxicated by feasting. Daniel's resolution would be wise for the young men of our time; for in America seventy thousand people die every year through strong drink. **He requested.** Notice throughout this lesson the courtesy and gentleness which accompanied Daniel's strong purpose. **The prince of the eunuchs.** The officer in charge of the young princes, named Ashpenaz. (3) *A gentle manner helps a firm purpose.*

9. God had brought. (4) *Whatever honor and regard we receive from men is the gift of God, and for it he should be praised.* **Favor and tender love.** Rev. Ver., "favor and compassion." The gentleness and attractive manners of Daniel, aided by his rare personal beauty (ver. 4), gained affection. (5) *We should cultivate the traits which will not only please God, but win favor from men.*

10. I fear my lord the king. The king, having given orders concerning the food of the young men, might be enraged if he found his commands disobeyed, and after the arbitrary manner of Oriental despots, might send the offending officer at once to the scaffold. **Worse liking.** Looking not so well. **Than the children.** The Rev. Ver. changes this very properly to "youths," for it refers to young men. **Of your sort.** Of your class or circle.

11. Melzar. Not a proper name, but an official title, meaning "steward," and so translated in Rev. Ver. **Hananiah, Mishael, and Azariah.** Daniel's three companions, whose names had been changed by the king to Shadrach, "messenger of the king," Meshach, "servant of the god Sheshach," and Abed-nego, "servant of the god Nego."

12. Prove thy servants. Put the matter to the test. **Pulse.** A general term for whatever is grown from seeds, here referring to vegetable food. **Water to drink.** A wise choice, in preference to the brain-consuming liquors of the king's table. If our land would try the same test, it would save each year thirty-five million dollars, the cost of supporting half a million of paupers. (6) *Let us all be members of Daniel's temperance society.*

13, 14. Then let our countenances. A fair trial, to place these young abstainers beside the feasters at the royal banquets, and see which company presented the more healthy and vigorous appearance. (7) *No total abstainer need dread comparison with those who indulge in worldly dissipation.* Said a man at Francis Murphy's meeting, "It has cost me ten thousand dollars to bring my nose to its present state of perfection!" **He consented.** A courteous request obtained favor, where a peremptory demand might have been refused. **Proved them.** They lost the delights of the banquets, the company of the revelers, the toothsome viands, the delicious wines. They gained vigor of body, freshness of complexion, strength of mind. Their consciences were kept in peace, their God was honored, and their companions held them in respect. (8) *Remember the old proverb, "Loaden stomachs make leaden brains."*

15, 16. Their countenances. Rev. Ver., "Their countenances appeared fairer, and they were fatter in flesh." The face is often the mirror of the soul. The glutton, the drunkard, and the debauchee carry the stamp of their deeds upon their features. A depraved character corrupts the flesh that covers it. The fair faces and strong frames of these young men came from their simple diet, their pure life, and, above all, the blessing of God. (9) "*A crust of God's carving is better than a banquet of our own providing.*"—*Beadle.*

17. These four children. Rev. Ver., "These four youths." **God gave them knowledge.** Knowledge and brain-power come from application and thought, yet all the same are they the gift of God. **Learning and wisdom.** One word means information, the other skill in the use of it. Not every learned man is a wise man. **Understanding in all visions.** Oneiromancy, or the interpretation of dreams, was a subject of study among the Chaldean sages, who had reduced it to a science. By divine power the young Hebrew captive obtained a knowledge surpassing the masters of the art. **Dreams.** At this time dreams rarely possess any significance, being generally the vagaries of the mind during sleep. But in the ancient days, before the Scriptures were written, or the Spirit of God was so abundantly bestowed, God gave to men the flickering gleam of instruction through these instrumentalities. (10) *How high our privilege, to walk in the light of the Word!*

18, 19. At the end of the days. After the period of probation or training in the knowledge of the Chaldeans. **Brought them in.** They were introduced to the king. **Communed with them.** He conversed with them, to ascertain their knowledge and their character. **There was found none.** The highest wisdom is that learned at the feet of God; and the king showed penetration in his appreciation of it.

20, 21. He found them ten times better. The priestly caste among the Chaldeans mingled much superstition with their learning. But in these young men were found a clearness of vision which made their counsel much more valuable than that of the magicians. **Daniel continued.** In a position of honor and influence. **King Cyrus.** Cyrus was the conqueror of the Chaldeans and the emancipator of the Jews. He began to reign over Babylon about B. C. 538, though at first having Darius as the nominal head of the kingdom. Daniel must have been between eighty and ninety years of age at his accession. (11) *Temperance leads to long life as well as honor.*

HOME READINGS.

M. Daniel in Babylon. Dan. 1. 8–21.
Tu. Daniel taken to Babylon. Dan. 1. 1–8.
W. The body to be pure. 1 Cor. 6. 12–20.
Th. How the body should be used. Rom. 12. 1–8.
F. Understanding in dreams. Dan. 2. 24–45.
S. Knowledge from God. James 1. 1–12.
S. A source of cleansing. Psa. 119. 9–16.

GOLDEN TEXT.

Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. Psa. 119. 9.

LESSON HYMN. C. M.

Hymnal, No. 466.

Witness, ye men and angels, now,
Before the Lord we speak;
To him we make our solemn vow,
A vow we dare not break:

That long as life itself shall last,
Ourselves to Christ we yield;
Nor from his cause will we depart,
Or ever quit the field.

We trust not in our native strength,
But on his grace rely,
That, with returning wants, the Lord
Will all our need supply.

TIME.—605 B. C. Time when the first company of Jews were carried captive to Babylon, or soon after. In Greece, the 43d Olympiad. Year of Rome, 148.

PLACE.—Babylon. (See Descriptive Index.)

RULERS.—Same as in Lesson II.

CONNECTING LINK.—An incident in the life of four captive Jews, showing God's care for his people, and the manner in which he prepared, before the final captivity, a friend in high position at the court of the great king.

DOCTRINAL SUGGESTION—God's watchful care.

QUESTIONS FOR SENIOR STUDENTS.

1. True to God, v. 8–16.
Who was Daniel?
What was his character as shown in our lesson?
What is it to be true to God?
What temptations would naturally surround one at such a court?
What rule does our Golden Text give for such temptations as assail the young?

2. Honored of Men, v. 17–21.
How were these young Jews honored?
Why were they thus honored?
How long a time had they been students in the lore of the Chaldeans?
What elements of character in these young men were the foundations of the honor they received?
Can you find another instance of a young man who was true to his God, and honored of men in a strange land?

Practical Teachings.

Where in this lesson is fidelity to conscience taught?
Where is the benefit of obedience to God's law taught?
Where is the duty of doing with our might what our hands find to do shown?
Daniel added to his faith, virtue; to virtue, knowledge; to knowledge, temperance. Do you?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. True to God, v. 8–16.
What purpose had Daniel formed?
Of whom did he ask permission?
How was Daniel regarded by his master?
What caused this regard? Prov. 16. 7.
Why did the prince hesitate to grant Daniel's petition?
To whom did Daniel then apply?
What trial did he propose?
For how long a time?
What was the result of the trial?
What diet was granted to Daniel and his friends?

2. Honored of Men, v. 17–21.
How did the four Hebrew captives prosper?
What special gift had Daniel?
How long was the training of the young men continued? Dan. 1. 5.
What occurred at the end of that time?
Who examined the young men?
Who excelled among them?
How were they honored?
What was the king's judgment as to their knowledge?
How long did Daniel remain in favor?

Teachings of the Lesson.

Where are we taught in this lesson—
1. That the path of duty is the road to honor?
2. That the right way is the best way?
3. That obedience to God brings divine favor?

QUESTIONS FOR YOUNGER SCHOLARS.

Who were among the captives carried to Babylon? **Daniel, Hananiah, Mishael, and Azariah.**
What did the king command them to do? **To live in his palace, and eat and drink of the meat and wine from his table.**
Why did he give this command? **He wanted them trained for high places in his court.**
What did Daniel resolve in his heart? **To keep the laws of God.** (Repeat the GOLDEN TEXT.)
What was one of these laws? **All Israelites were forbidden to eat of meat killed by heathens.**
What was Daniel's request? **That he and his companions be given pulse and water to eat and drink.**
What did he mean by "pulse?" **A diet of fruit and vegetables.**
Of what was the ruler afraid? **That they would not thrive on such food.**
What did Daniel ask them to do? **To try it ten days.**
What was the result? **Daniel and his friends were healthier and fairer than those who ate of the king's meat.**
What did Melzar do? **He gave them pulse.**
With what did God bless his faithful children? **With learning and wisdom.**
Of all the captive children, who were chosen by the king to stand before him? **Daniel and his friends.**
How did he find them? **Ten times wiser than all the wise men in his country.**
What always brings us blessings? **Obedience to God's law.**

Words with Little People.

Daniel was tempted, but he was firm in his purpose to *do right*, and God blessed and prospered him. "*I* CAN'T; *it would make Jesus sorry*," said a little girl, when tempted to do wrong. What do you say?

"If we from temptation *flee*,
Jesus all our strength will be."

THE LESSON CATECHISM.

[For the entire school.]

1. Who was Daniel? **A young Jewish captive in Babylon.**

2. Where was he taken to be educated? **To the palace of the king.**

3. How did Daniel act in the palace? **He was faithful to his God.**

4. How did he show his faithfulness? **By refusing to drink the king's wine.**

5. How did God reward Daniel for his faithfulness? **He gave him wisdom and honor.**

6. What counsel to young men is given in the Golden Text? **Wherewithal,** etc.

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Six Elements of Success in Life.

I. Fixed Principles.
Purposed in his heart. v. 8.
"This one thing I do." Phil. 3. 14.

II. Gentle Manners.
Requested of the prince. v. 8.
"Be gentle unto all men." 2 Tim. 2. 24.

III. Purity of Life.
He would not defile himself. v. 8.
"God is good to....a clean heart." Psa. 73. 1.

IV. Total Abstinence.
With the wine which he drank. v. 8.
"Look not thou upon the wine." Prov. 23. 31.

V. Regard from Men.
Favor and tender love with the prince. v. 9.
"King's favor....toward a wise servant." Prov. 14. 35.

VI. Intelligence.
God gave them knowledge. v. 17.
"Men that had understanding." 1 Chron. 12. 32.

THOUGHTS FOR YOUNG PEOPLE.

How God Rewards Faithfulness.

1. Notice that our lesson shows us *young men* who were tried by exile, by temptation, by danger, yet young men who were true to their consciences. Let every youth "dare to be a Daniel."

2. God rewarded these young men by giving them favor and regard from their fellow-men. v. 9. This is not always the result of faithfulness, for sometimes God's servants suffer persecution, but generally they win the favor of men.

3. God rewarded these youths by giving them health and physical vigor. This is one of the results of a pure life. Contrast the appearance of young men who live for pleasure with those who live for God.

4. God rewarded these youths by giving them knowledge and wisdom, which come to such as seek the truth and live according to its laws.

5. God rewarded these youths by giving them success in life, lifting them up to honor and usefulness.

6. We shall see in the next lesson how God rewarded their fidelity by protecting them in trial.

English Teacher's Notes.

The first thing one looks for in coming to a muddy place, where footing is insecure, is a stepping-stone. By means of such stones a miry path may be passed over, not only in safety, but comparatively without soiling the feet, and carrying away disagreeable marks of the passage. But coming to such a place in the dark, or even the twilight, it is not easy to discern the stepping-stones, and a wayfarer might flounder about, and even fall and damage himself in the slippery mire. This seems to be the idea presented to us in the Golden Text. The psalmist speaks of a difficult and slippery path to be traversed by every young man. With some it may be easier, with others harder, but each one has a way before him when he needs stepping-stones, and not stepping-stones only, but a light that shall reveal them clearly, so that the wayfarer may place his feet surely and safely. He tells us also where such a light is to be found. "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word."

The passage for to-day presents us with an illustration of this from real life. It shows us a difficult and miry path, a light falling upon it, and young men passing over in safety upon the stepping-stones revealed by this light.

1. *The miry path.*

It is difficult for us to appreciate this fully. Take the case of a young man reared in a pious family, going forth from his quiet home into the turmoil and temptation of a great city, and this hardly gives an idea of the slippery and difficult way that lay before the four royal captives delivered by Nebuchadnezar into the keeping of Ashpenaz. These boys, for such in fact they were, came as captives into a land with different customs, traditions, and standards of right and wrong, a land given up, not merely to ungodliness, but to something still more formidable—a false religion, which permeated the whole of public and private life. They were to be brought up as natives of the country, instructed in all the learning of the Chaldeans, in order, by and by, to "stand before the king;" that is, to do high and important service to this heathen monarch. The new names given to them show that they were expected to forget their country and their country's God, for by these names, Belteshazzar, Shadrach, Meshach, and Abed-nego (derived from Bel, the chief god, Rak, the sun, Shak, the earth, Nego, the fire), they were dedicated to the principal idols worshiped by the Chaldeans. How could Daniel and his companions hope in such a position to keep clean from taint of idolatry? The thing seemed impossible. But they had,

2. *A light and stepping-stones.*

Solomon had written long before, "The commandment is a lamp, and the law is light." And so these four youths found it. The law of Jehovah divided the animals into clean and unclean, the former only being allowed as food to the Israelites. Deut. 14. 4, etc. It also forbade the eating of things sacrificed to idols. Exod. 34. 14, 15. For an

Israelite to partake of such food would have been to identify himself with the heathen and with their worship. The "king's meat," that is, the royal dainties supplied to the captives from the monarch's own table, as well as the wine he drank, were, according to custom, first dedicated by the offering of a small portion of them to an idol, so that Daniel and these three friends ran imminent risk of being mixed up with idolatry. But Daniel saw in the light of God's commandment what he ought to do, or rather, from what he ought to refrain, and he showed his friends a stepping-stone on which he determined to place his own foot, and thus "cleanse his way." "Daniel purposed in his heart that he would not defile himself with the king's meat, nor with the wine which he drank." He set his foot deliberately upon the stepping-stone of obedience.

But this was not all. Might not Daniel tremble on that stepping-stone as he saw the danger around him? Would he be allowed to remain in this steadfast purpose? Should the king notice a difference between the appearance of the Jewish youths and their companions of another race, his displeasure would fall on the officer who had charge of them. For his own safety this man might force them to comply. But Daniel had light on this portion of the way also. Was it not written in the blessing wherewith Moses blessed Israel, "The eternal God is thy refuge, and underneath are the everlasting arms?" Deut. 33. 27. And had not David said: "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass?" Psa. 37. 5. This was enough for Daniel and his friends, and they made a bold venture: "Prove thy servants, I beseech thee, ten days . . . Then let our countenances be looked upon before thee, . . . and as thou seest, deal with thy servants." They feared not the issue. They set their feet quietly upon the stepping-stone of trust. And these stepping-stones brought them safely over. Their "way" was kept clean, and both in physical and mental gifts they surpassed all their companions.

"Do you think," says a young girl, "it is possible for me to lead a Christian life as I am placed?" "It is of no use my becoming a Christian, for I am obliged to do what is wrong," says a youth. "No one can possibly live like a Christian there," says another lad. What does the story of Daniel say to such? It says plainly that they are mistaken—that a young man may cleanse his way, and a young woman, too, "by taking heed thereto according to thy word." Not that the cleansed way will of course be smooth. Daniel and his three friends had to follow it at the cost of no small degree of self-denial, day after day, and month after month. We shall read next Sunday how the three followed it at the risk of their lives. But it can be done, for the light is true, and the stepping-stones are sure.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Give some account of these young men, and how and when they came to Babylon, showing how their trouble became a blessing....Illustrate the principle of the benefits of trial, from the lives of Joseph, of Jacob, of Moses, of David, etc....The circumstances under which these young men served God—far from home, in exile, in a dissolute court, among idolaters, etc....The spirit which they showed, principle, will, purity, temperance, gentleness, faith, etc....Present each trait in their character as exhibited by their conduct....Show the results of their conduct: 1.) On their bodies, in contrast with effects of intemperance; 2.) On their minds; 3.) On their spiritual nature; 4.) On their social relations; 5.) On their prospects in life....Do not fail to make emphatic the lesson of total abstinence from strong drink....Take as a lesson-thought for the class, "Daniel purposed in his heart," the first sentence of the lesson. Show the benefits of having a purpose in life.

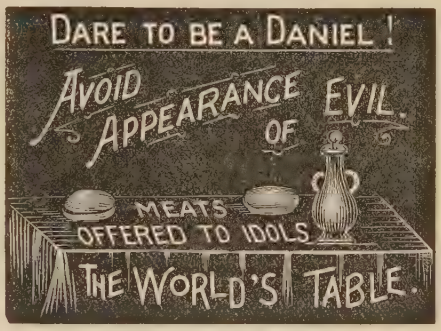
References. FREEMAN. Ver. 20: Magicians, 76.

Songs from the Epworth Hymnal.

160. Take the name of Jesus with you.
152. Take my life, and let it be.
182. Far out on the desolate billow.
205. Yield not to temptation.
214. Am I a soldier of the cross?

Blackboard.

BY J. B. PHIPPS, ESQ.



The lesson-thought of the blackboard is the necessity of avoiding every appearance of evil. The world's table is spread with meats offered to idols, and the young men and women are invited to eat. Each one must be brave and courageous like Daniel. Dare to be like him, and avoid the appearance of evil.

[NOTE.—The drawing may be simplified by letting a single line across the board represent the "World's Table."]

"FOUR CHILDREN"

REJECTED	RECEIVED
UNLAWFUL MEATS AND WINE.	KNOWLEDGE AND SKILL AND FAVOR.

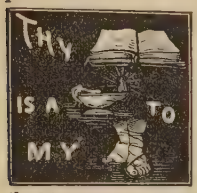
Primary and Intermediate.

LESSON THOUGHT. *The Reward of Obedience.* The story of Daniel is one of such vivid interest that the attention and sympathy of a class can be easily secured by its recital. But we shall do a better work, if we can weave in the lessons to be learned from it in such a way that the children will feel that they belong to the story and touch it with a light from heaven. God in Daniel, is the charm of this story; can we show him to the children? is the question to be considered alone with God.

The King's Command. Tell how Daniel and his

three friends came to be in Babylon. Was it their choice? No, God put them there, and he was there to teach them what to do. Tell that the people in Babylon worshiped idols, and Daniel had been taught to worship God. Tell what the king's command was about, the food for these boys, why he wanted them well nourished, and what temptation there was to like this life of luxury.

God's Command, Explain that the meat and wine from the king's table had been first offered in sacrifice to idols, and Daniel thought God would not be pleased if he ate it. Then, some of the kinds of meat were such as God had forbidden the Jews to eat. Daniel did not want to disobey the king, but he felt that he must obey God, and so he asked the chief officer to give him and his friends pulse (vegetables) to eat. Show that Daniel did not do this to please himself, but to please God. Do we refuse rich and unwholesome food lest we may displease God?



The Wisdom of a Right Choice. Show how much better it was for these boys, even in worldly ways, to obey God. Wine and rich foods destroy the stomach; they make the mind dull and heavy. Tell how fast these boys who minded God learned, and how pleased the king was when they were brought before him.

Practical Truth for us. God wants his boys and girls to be strong in body and in soul. Teach that weak children will not be likely to make strong men and women. Tell what some of the things are which weaken—eating rich food, candy, nuts, etc.; reading bad books; playing too much; any thing in which we choose our pleasure before God's. Daniel chose to mind God, and God rewarded him richly. Shall we not all make this choice?

Lesson Word-Pictures.

A young man in a great city! O how great! What walls, towers, palaces, gardens! A young man too in the king's household! What brilliant courtiers, luxurious living, fascinating temptations! A young man, too, far away from his home, far from the associations of a true, godly worship and thrown among idolaters! Will he save himself from defilement? What will Daniel do? His young Hebrew companions, what course will they take? A snare lies waiting to trip them at the very outset, a snare spread out three times a day, its lines stretched in the very table on which lies their food. Daniel shakes his head at the splendid dishes, at the costly wines. He turns his back upon them. They may have been defiled by some act of consecration to a heathen deity. They cannot build up his body into the greatest strength. He says, "I will speak about this to the prince of the eunuchs." Bold, loyal, royal Daniel! The two are talking. What does Daniel propose? "Pulse to eat and water to drink!" The eunuch's countenance falls. Such meager diet! What will the king say when he looks at four skeletons? "Prove thy servants ten days," is Daniel's plea. How the eunuch must have watched those four faces from day to day! Ah, what tints of health the pulse and water painted in those countenances! The days go by. How knowledge and skill come down into the hearts from which reverence and love ascend to God, while to Daniel is given the golden key unlocking the mysterious gates of Dream-world. At last comes the day of presentation to the great king. There they are, the four Hebrews ranged before the throne. From one to the other, move the searching eyes of the great monarch. Do the exiles tremble? Will they stand the test? The prince of the eunuchs too is waiting anxiously the result. Ah, whom God has searched and approved need not fear Babylon's king. Go forward to waiting honors, Daniel, Shadrach, Meshach, and Abed-nego. Nebuchadnezzar approves of you.

LESSONS FOR FEBRUARY, 1886.

FEB. 7. The Fiery Furnace. Dan. 3. 16–28.

FEB. 14. The Handwriting on the Wall. Dan. 5. 1–12, and 25–28.

FEB. 21. The Second Temple. Ezra 1. 1–4, and 3. 8–13.

FEB. 28. Nehemiah's Prayer. Neh. 1. 1–11.

Notes on Normal Work.

—THE examination questions for the first year's course of study in the Assembly Normal Union were sent out during October to over twelve hundred enrolled students, who have taken the course either as individuals or in normal classes during the past year. This is additional to the six hundred who have taken the course and the examination at the various Assemblies during the summer.

—We receive reports of normal classes pursuing the studies of the A. N. U. in many sections of the country. One class of fifty students in Columbus, Ohio, has been under the charge of Rev. A. N. Craft; another, of thirty-five enrolled members in Worcester, Mass., has been conducted by Mr. H. D. Barber; and we have the report of a class in Vashon, Washington Territory, organized by Rev. R. B. Dilworth, whose face and voice are well known at Chautauqua. These are but a few out of many that might be named.

—A normal class of nearly two hundred members has been organized in Plainfield, N. J. Every Sunday-school in the city is represented in its membership. It has undertaken the Institute Course of the A. N. U., and proposes to complete the twelve lessons, six on the Bible and six on Sunday-school work, in seven evenings. Its teachers are Rev. J. L. Hurlbut and Prof. R. S. Holmes.

—The second year's class of the A. N. U. is composed only of such as have already taken the first year's course, or have graduated in the Normal Department of some Sunday-school Assembly. Its members are therefore limited; but at our time of writing (October 28, 1885) it already includes about two hundred names. Any normal graduate of Chautauqua or any other Assembly who desires to join can send his name and fifty cents fee to Dr. J. L. Hurlbut, at the office of the JOURNAL, and the lesson-leaflets will be sent to him.

—We would like to have five thousand students in the new class of the first year in the A. N. U. now being organized. Write to Dr. J. L. Hurlbut, at the office of the JOURNAL, for the circular of information.

Preparation for Work.

BY MRS. C. F. WILDER.

I received, not long ago, a letter from a young man who had gone from our Sunday-school to his country home, and in speaking of the Sunday-school with which he is now connected he says, "None of the teachers seem to be prepared for their work."

If those who have been called of God to work as teachers in the Sunday-school would constantly remind themselves that they should "Study to show themselves approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," no matter what their environment in regard to helps, this complaint of "not prepared" need never be made.

Not all teachers are where they can have the assistance of the Normal Class or Teachers' Meetings —a fact greatly to be regretted. But every teacher has his Bible, his concordance and Bible dictionary, and the great subject of study is the precious Book itself. The teaching power comes from being mighty in the Scriptures, and the power is in proportion to the study. In God's Book alone is found the appointed means of conviction, regeneration, and sanctification, and with the aid of the Holy Spirit this can be made so plain to the teacher that he can impress these important truths upon the hearts of his pupils as he stands before them Sabbath after Sabbath.

The young people of to-day are quick, intelligent, and inquisitive. They want to know not only the history of the Bible, its geography, the manners and customs of its peoples, but they want the spiritual meaning also found in the lesson. Books should be owned and studied with reference to this knowledge of ancient history; and the aid of the Holy Spirit should be implored that suitable impressions may be made of the spiritual truth to be taught. If a teacher has a stupid or indifferent class of pupils he may feel assured that the fault is in himself. If he cannot see wherein he is to blame let him ask wisdom of God.

Not only should the teacher pray for himself as a Sunday-school teacher, but daily should he pray, with class-book open before him, for the pupils under his care, and for whose souls he is, in a certain degree, responsible.

In the preparation of the lesson, seek not only for the general design of that single lesson but for the design of the whole chapter and book. Get the words of the lesson into the head and the meaning into the heart, and never be confined to the printed questions of the lesson-book. Make your own plan of the lesson and study and teach with system and directness.

Know the needs—mental, spiritual, and social—of each scholar and adapt the question to the scholar, and so have the lesson learned that if the circumstances of the next Sabbath should not prove to be like those of the last, the lesson can be adapted for the occasion.

If we have taken up this important work of teaching God's Holy Word in the Sunday-school, we should do our work the best we can. Whatever in life we may feel inclined to shirk let it not be the thorough mastery of our work as Sabbath-school teachers.

Cultivation.

BY JOSEPHINE POLLARD.

There is hardly any thing in the world, where growth of any kind is possible, that is not capable of being improved by cultivation. The weed that grows neglected on the hill-side, if properly cared for and nourished, may develop new beauty and become the chief ornament of the garden.

The wild berries have not the same size or flavor as those that have undergone cultivation; nor do the hedges or by-ways exhibit such a variety of roses, and so exquisitely perfumed, as those we find at the florist's, or for sale in the city streets.

Wild orchards present gnarly and sour fruit, not to be compared with the perfect productions of trees that have been brought under proper cultivation, and if this is possible with trees and shrubs and garden growths, what may not be expected from a human being created with a desire for knowledge, and ready to absorb and appropriate every thing that will contribute to its advancement?

The atmosphere we breathe, the books we read, the people with whom we associate, the conversation we indulge in, even the "thoughts that voluntary move," are either helps or hinderances; and our upward or downward tendencies depend far more upon ourselves than upon our circumstances. We are what we choose to be.

How often it happens that the children of wealth and luxury, with every thing at hand to feed and nourish a refined taste, will forsake their attractive homes and the restraints of civilization, to lead a selfish and savage life, or to associate with the low and the vicious. The highest culture is the culture of the soul. This alone prevents one being contaminated, or dragged down from a lofty ideal. Intellectual ability and physical perfection are of less value than the moral character. As cultivation depends on the nature of the soil, this should have our first attention; the rocks and stones of Doubt and Infidelity must be removed, the plowshare must dig deep, the Gospel be freely worked in, and every thing done to improve its quality and its receptiveness.

Then we may look for cultivation in the right direction, a love of things spiritual, sincere refinement, strict integrity, and a loathing for all that is dishonest or degrading. True culture is not only intellectual improvement, but means thorough cultivation—the development of the very best of which human nature is capable—and those who waste their time and neglect their opportunities have no one to blame but themselves for remaining in a state of ignorance. Helps are at hand; what we need is the energy to make use of them. Laziness is the greatest obstacle in the way of self-culture.

Book Notices.

Dancing and its Relations to Education and Social Life. By Allen Dodworth. New York: Harper & Brothers. A book on dancing, by a dancing-master, who ornaments it with his own portrait as a frontispiece. He defends his "art," claims for it a moral and social influence for good, and is quite severe on the "good people" who, he says, "have blocked up nearly every road except the one leading to vice" (p. 10). Yet even this special pleader is compelled to make some damaging statements. On page 10 he describes a parlor crowded with people dancing, when "excitement is in every quivering atom of the atmosphere," and "the dancers are in constant collision....until positions of delicacy become no longer offensive." And this, he tells us, takes place "on all occasions when numbers of people are brought together by the attraction of dancing!" On page 17 he relates how the introduction of the polka into New York was attended by a deterioration of morals on the part of many who practiced it. On page 63, after speaking of the waltz as "the culmination of modern society dancing," he describes a couple waltzing with "her anointed locks upon his snowy shirt-front, mingling her crisp frizzes with his flowing whiskers," "her hand in close proximity to the two buttons at the top of his swallow-tails," etc. At the end of the book are pictures of couples in various attitudes characterized as "not in good taste," "very objectionable," "extremely vulgar." Yet all these are the attitudes which may be seen in any ball-room. Upon the whole, we conclude from this book that dancing tends to a low tone of morals and general depravity; and the sooner the "good people" can place it under the ban the better for the world.

J. L. H.

Movements of Religious Thought in Britain during the Nineteenth Century. St. Giles Lectures. By John Tulloch, D.D., LL.D. New York: Charles Scribner's Sons. 1885. Pp. 338. This is one of the ablest and most interesting volumes of the year. It is really a series of brilliant pictures that groups the most famous religious thinkers of the century, and that in a clear, fair, and detailed manner gives us their great thoughts, and somewhat of the results that came from them. It is not a history of religious activities, nor of ecclesiastical parties, but a statement of the great schools of thought, and by these all activities and parties more or less shaped. In the eight lectures we have a description of Coleridge and his school; the Oxford or Anglo-Catholic movement; religious thought in Scotland; Carlyle; John Stuart Mill. The last chapters are given to a most interesting description of the Broad Church and its leaders, Maurice, Charles Kingsley, and F. W. Robertson. Principal Tulloch, by his keen powers of analysis, his catholic sympathies, his strong historic sense, his great learning, and his independence of judgment, is specially well qualified for this work. The general reader as well as the theological student will be greatly interested in this book.

The Blood Covenant. A Primitive Rite and its Bearings on the Scripture. By H. Clay Trumbull, D.D. New York: Charles Scribner's Sons. 1885. Pp. 350. It was reserved for Dr. Trumbull to visit and describe "Kadesh-Barnea," and so to settle one of the most vexed points of Old Testament topography. That book showed and stamped the genius of the man. In this new book we have another line of discovery and study which, if accepted, will give him greater fame in the direction of Old and New Testament theology. In his travels he came upon a strange but very old and universal custom in the East which he calls "The Blood Covenant." It is in substance the binding two men in a covenant stronger than blood relationship, by opening a vein in each other's arms and then each drinking a little of the other's blood, and then, by rubbing the wounds together, their blood mingles together and they become one in a bond never to be broken. The author's studies have since found this custom reported by scores of travelers in all lands of the East. He then traces the essential idea in the blood covenant of circumcision, in the blood covenant before Sinai, in the true lesson of the old sacrifices, in the divine-human blood, and in many lesser points—and shows a far deeper and more wonderful meaning in the blood of Christ than we have been wont to think. The book is full of rich suggestions.

Year-Book of Sermon and Golden Texts and Bible Readings for 1886. By J. E. Kittredge, D.D. New York: Cassell & Co. This little book contains a blank for each Sunday of the year, which is to be filled with a register of the church-service, the text of the sermon, the name of the preacher, and the amount of the attendant's contribution. On the opposite page is a similar blank for the Sunday-school service. If used by young people it will increase their interest in the public worship of the Church, which in some sections is neglected by Sunday-school scholars, and every-where should be more largely attended by the children.

Seven Wonders of the New World. By Rev. J. K. Peck. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. Every body has heard of "the seven wonders of the world." But these were all in the Old World, were wrought by the hands of men, and all, save the Pyramids, have passed away. The Seven Wonders of the New World are all of God's creation, and though older than the Pyramids, are as wonderful as ever. The list includes Niagara Falls, Yellowstone Park, Mammoth Cave, the Colorado Cañons, the Big Trees, the Natural Bridge, and the Yosemite. Whoever would like to know the principal facts concerning these wonders will find this book very entertaining.

Lafayette Avenue Church: Its History and Commemorative Services. 1860–1885. Prepared by a Committee of the Church. New York: Robert Carter & Brothers. In most denominations, it is the spirit of the age for a great Church to gather around a great man; and even in the "city of churches," there are few greater churches than that which has been gathered under the faithful ministry of Theodore L. Cuyler, D.D.; no Church, indeed, of wider influence in Christian work and higher Christian character. This commemorative volume records the story of twenty-five years of a working Church led by an able and active pastor.

The Principles of Expression in Piano-Forte Playing. By Adolph F. Christian. New York: Harper & Brothers. A handsome volume, which will be useful to every person who aspires, not merely to be a player, but a true pianist.

The Franklin Square Song Collection. No. 3. Containing Five Hundred Favorite Songs and Hymns. The lovers of good songs and hymns, and of good music, will here find something to their taste. The collection is of a miscellaneous character, there being no attempt at topical arrangement; but the book can be opened anywhere, and the reader will be sure to find something of interest.

One More Chance. By Mrs. S. M. I. Henry. New York: National Temperance and Publication Society. Are we having too many temperance stories? Not while seventy thousand people are dying every year from liquor, and not while we can get as strongly written stories as this one. It is not possible to overdraw the narration of the evils of strong drink; and this book presents not only the curse but with it the cure, in the renewal of heart as well as appetite through the grace of God. We wish, however, that the publishers would give to such a good book a little wider margin and a little better cover.

A Digest of Methodist Law; or, Helps in the Administration of the Discipline of the Methodist Episcopal Church. By Bishop S. M. Merrill, D.D. Cincinnati: Cranston & Stowe. New York: Phillips & Hunt. This is a work which we are sure will be welcomed by every minister and layman of our Church who wishes whatever help in understanding the Discipline may be obtained from one who has made it a special study for many years. Of course the Bishop does not claim any authority for his opinions. Outside of his presidency of a Conference these are non-official. They will be found very helpful nevertheless.

Footprints of Temperance Pioneers. Compiled by J. N. Stearns. New York: National Temperance Association. More than thirty leading temperance reformers are here noticed, and sundry facts are given of the great curse of alcoholic liquors.

Hand-Book upon Church Trials. By Professor L. T. Townsend, of Boston University and Chautauqua School of Theology. It must needs be that offenses come, and when they do come, a pastor is often in sore straits as to the best way of dealing with them. This little work will be of great service to the inexperienced preacher or chairman of a committee.

White Heather. By William Black. New York: Harper & Brothers. Mr. Black is one of the best secular story writers of our time. His stories have no strong moral purpose, as do those of George Macdonald, but they contain fine pictures of scenery, accurate descriptions of life and manners, and good characters. This book presents two Americans, a father and daughter, in whom the national traits are a little exaggerated, especially in the use of slang phrases. The scene is laid in Mr. Black's favorite country—the highlands of Scotland.

Immortality Inherent in Nature. By Warren Sumner Barlow. New York: Fowler & Wells Co. An attempt to discuss philosophical problems in verse of only moderate success.

At Home.

. . . The Rev. J. S. Ostrander, after some years of parish-work in Brooklyn, is again in the field as an Institute conductor and Bible illustrator. No person is more competent in his peculiar line, which is greatly needed. Every-where teachers are inquiring for a better preparation, and Mr. Ostrander, with his wife, who is a skillful primary teacher, are just the ones to impart the needed knowledge. We commend them to committees who are seeking conductors for institutes and assemblies.

CLASS RECORD FOR JANUARY, 1886.

	Jan. 3.	Jan. 10.	Jan. 17.	Jan. 24.	Jan. 31.
Weather					
Teacher.					
PUPILS.					

MUSIC AND HYMNS FOR THE FIRST QUARTER.

MY HEART OVERFLOWING.

LEAH CARLTON. The joy of thy salvation.—Psa. 51. 12. REV. SAMUEL ALMAN.

1. My heart o - ver-flow - ing with rapt - ure would sing Of him, my Re- deem - er, Pre-

serv - er, and King; Whose name ev - er pre - cious with joy I re - peat, While

REFRAIN.

on - ly a learn - er I sit at his feet. In this my re- joic - ing and

glo - ry shall be, The cross where my Sav - iour once suf - fered for me.

2 My heart overflowing his love would recall,
The chief among thousands and dearest of all;
How tender his mercies, how gentle his care,
How many the blessings that daily I share!—*Refrain.*

3 My heart overflowing draws near to his throne,
Who makes all my sorrows and trials his own;
He guards me from danger, protects me from ill,
He pities my weakness and comforts me still.—*Refrain.*

4 O cross of my Saviour, 'tis there I will cling,
My heart overflowing its story shall sing,
Till faith bears me upward beyond the dark sea,
Where beautiful mansions are waiting for me.—*Refrain.*

From "JOYFUL LAYS." By permission of Biglow & Main.

OUR WORK.

WM. H. RUDDIMAN, ESQ. WM. J. KIRKPATRICK. By per.

1. There is work to be done, by the Mas - ter ap-point-ed; The har - vest is great, but the lab - 'rers are few, O, let ev - 'ry soul, in his serv - ice a - noint- ed, Say, "What wilt thou have me, dear Sav - iour, to do?" In his love, let us toil; By his grace, let us toil; In his love, let us toil; by his grace, let us toil; love and his grace shall our toil nev - er cease, Till we en - ter the mansions of peace.

CHORUS.

2 There are graces to cherish, and fruits of the Spirit
To render a sacrifice grateful and true;
O, there at the cross, in full sense of its merit,
Say, "What wilt thou have me, dear Saviour, to do?"—*Chorus.*

3 There are souls to present at the life-giving fountain;
The feeble and erring to blessedness woo;
We'll bear them in faith, and ascending the mountain,
Say, "What wilt thou have me, dear Saviour, to do?"—*Chorus.*

4 The reward is assured, and the rest everlasting,
When labor's rough footways no more we pursue;
Glad thanks we shall give, at his feet our crowns casting,
That Jesus our Lord gave us something to do.—*Chorus.*

SOLDIERS OF THE CAPTAIN!

ANON. ENGLISH.

1. Soldiers of the Cap - tain! Stand for him and fight, Hardness glad en - dur - ing,

Armor'd in his might! He is that great Vic - tor Praised in an - gels' songs,

CHORUS.

Glo - ry of each sol - dier Who to him be - longs. Sol - diers of the Cap - tain!

Stand for him and fight, Hardness glad en- dur - ing, Armor'd in his might. *A - men.*

2 Leader never vanquished—more than conquerors too,
Through himself he maketh all his soldiers true;
O'er the foe triumphant, he must still prevail—
So, his soldiers faithful, with him cannot fail.—*Chorus.*

3 Take ye then the helmet, breastplate, shield, and sword:
Thus equipped for battle, ready at his word,
Fierce though be the warfare, sure is the renown;
And though dark the conflict, bright the promised crown.—*Chorus.*

TO JESUS I WILL GO.

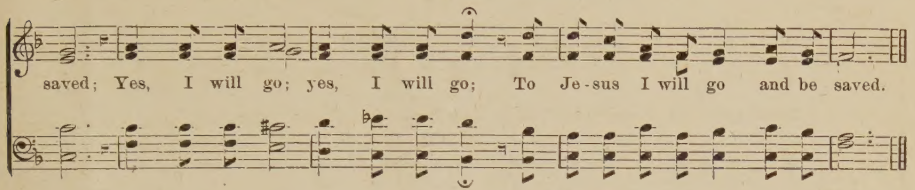
FANNY J. CROSBY, 1868. W. H. DOANE.

1. { There's a gen - tle voice with- in calls a - way, 'Tis a warning I have heard o'er and
{ But my heart is melt - ed now, I o - bey; From my Saviour I will wan- der no

1st. 2d. CHORUS.

o'er; } Yes, I will go; yes, I will go; To Je - sus I will go and be
(*Omit.*) } more.

TO JESUS I WILL GO—*Continued.*



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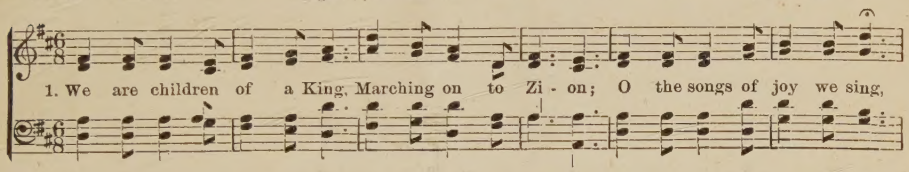
2 He has promised all my sins to forgive,
If I ask in simple faith for his love;
In his holy word I learn how to live,
And to labor for his kingdom above.
—*Chorus.*

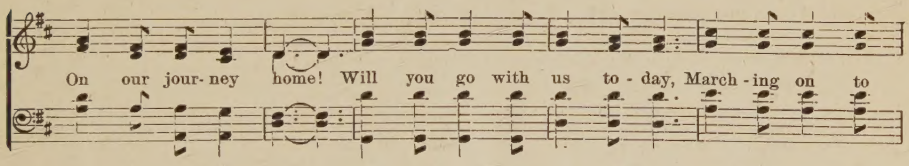
3 Still the gentle voice within calls away;
And its warning I have heard o'er and o'er;
But my heart is melted now, I obey;
From my Saviour I will wander no more.
—*Chorus.*

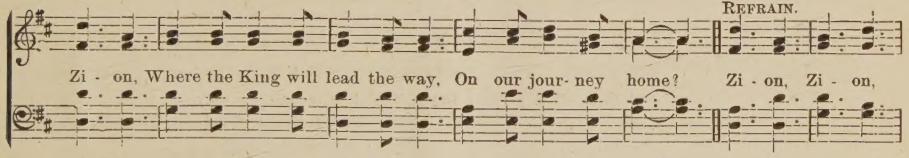
From "Hymns of Praise." By permission of Biglow & Main.

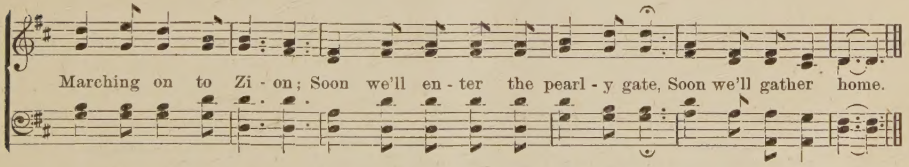
MARCHING ON TO ZION.

Fanny J. Crosby. Be glad, ye children of Zion.—Joel 2. 23. W. H. Doane.









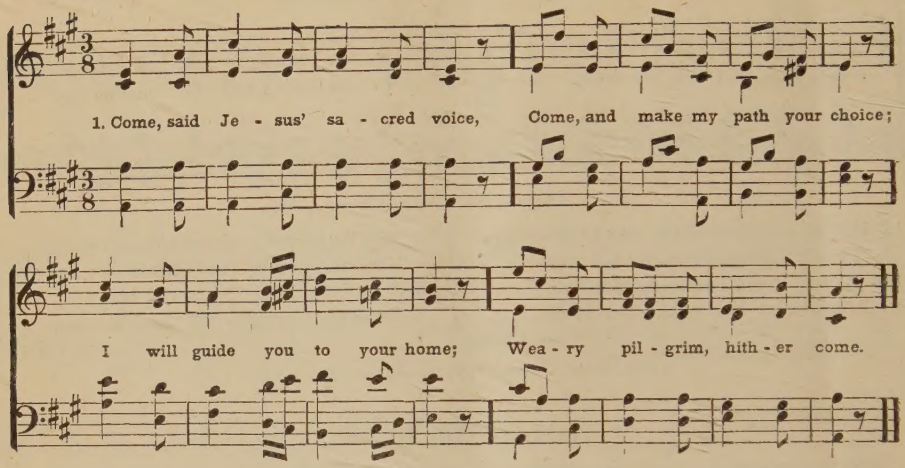
2 Toil and danger we shall meet,
Marching on to Zion;
Thorns will pierce our weary feet,
On our journey home;
Yet the King his own will cheer,
Marching on to Zion;
O how oft his words we hear,
On our journey home.—*Refrain.*

3 True and faithful let us be,
Marching on to Zion;
Till our eyes the King shall see,
On our journey home;
Hark, he bids us watch and wait,
Marching on to Zion;
Till we reach the pearly gate,
On our journey home.—*Refrain.*

From "Joyful Lays." By permission of Biglow & Main.

THE GRACIOUS CALL.

HORTON. 7. XAVIER SCHNYDER VON WARTENSEE.



2 Thou who, houseless, sole, forlorn,
Long hast borne the proud world's scorn,
Long hast roamed the barren waste,
Weary pilgrim, hither haste.

3 Ye who, tossed on beds of pain,
Seek for ease, but seek in vain;
Ye, by fiercer anguish torn,
In remorse for guilt who mourn;

4 Hither come, for here is found
Balm that flows for every wound,
Peace that ever shall endure,
Rest eternal, sacred, sure.

Whisper Songs for January.

(Tune, "Jesus Loves Me.")

FIRST LESSON.

LORD, thy word be my delight,
Never lost from out my sight,
This its sweetest truth I see,
Jesus loves and cares for me.—*Cho.*

SECOND LESSON.

If my little feet should stray
From the straight and narrow way,
Bid me turn again to thee,
"Jesus loves me," this my plea.—*Cho.*

THIRD LESSON.

Wash my heart from every sin,
Keep my soul and body clean,
Jesus' word I would obey,
Love and serve him every day.—*Cho.*

FOURTH LESSON.

Who can hear the captive cry?
God, the mighty one on high;
He can every fetter break,
He can save "for Jesus' sake."—*Cho.*

FIFTH LESSON.

Light of God, shine on thy word,
In it let me see my Lord;
Cleansing water, cleansing flame,
All I need in Jesus' name.—*Cho.*

LESSONS FOR 1886.

First Quarter.

Jan. 3. **Josiah and the Book of the Law**.....2 Kings 22. 1–13.
10. **Jeremiah Predicting the Captivity**.....Jer. 8. 20–22, and 9. 1–16.
17. **The Faithful Rechabites**..Jer. 35. 12–19.
24. **Captivity of Judah**.....2 Kings 25. 1–12.
31. **Daniel in Babylon**.....Dan. 1. 8–21.

Feb. 7. THE FIERY FURNACE..... Dan. 3. 16–28.
14. THE HANDWRITING ON THE WALL.....Dan. 5. 1–12, and 25–28.
21. THE SECOND TEMPLE..Ezra 1. 1–4, and 3. 8–13.
28. NEHEMIAH'S PRAYER.....Neh. 1. 1–11.
Mar. 7. READING THE LAW.....Neh. 8. 1–12.
14. ESTHER'S PETITION..Esther 4. 10–17, and 5. 1–3.
21. MESSIAH'S MESSENGER..Mal. 3. 1–6, and 4. 1–6.
28. FIRST QUARTERLY REVIEW.

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